

THE BAPTIST.

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SOUTHERN BAPTIST CONVENTION, ASHEVILLE, MAY 8-12.

FIRST DAY.

The B. Y. P. U. Convention.

The magnificent Auditorium, built especially for the occasion, seating 3,000 people easily by actual count, began to fill long before the hour for the calling of the Convention to order.

At 10:30 Hon. E. S. Candler, Jr., the brilliant young Mississippi Congressman, calls the Convention to order. A choir of one hundred and more voices, together with the great audience, stir our souls with the grand old melodies that our fathers and mothers rejoiced to sing in their day.

A delayed train prevents the president, Dr. L. O. Dawson, from being present at the opening session; but gives the opportunity of being presided over by the first vice-president, Hon. E. S. Candler, Jr., who introduces Bro. Rosamond, of Mississippi, who leads the devotional exercise, reading the 103d Psalm, announcing the grand old protracted meeting song, that has echoed throughout the hills and valleys of Mississippi, and the whole Christian world, "Come Holy Spirit," which rings out with the old time enthusiasm, and leads in a fervent prayer for the presence and guidance of the Holy Spirit.

Vice-President Candler announces that the Convention finds itself embarrassed because of the absence of the President and all the speakers of the first session. But exhorts the Convention to depend upon God for the success of our meetings and not upon men however eloquent and learned they might be. While none of the speakers are present, we are greatly fortunate in having with us Bro. John H. Chapman, Esq., of Chicago, President of the B. Y. P. U. A., who comes forward and appeals in burning words of eloquence and good common sense for the better training of our Baptist young people. The young people are the hope of the world for the reason that they are to be the mature and old people in a few more years. It is true that our great thinkers, givers and workers are not and have not been young people; and it is also true that the better training of boys and girls will make better thinkers, workers and givers to the cause of Christ when they become men and women of mature years. A consistent Baptist is one who knows his Bible and knows it well.

The speech makes a profound impression.

The speakers for the morning session not having yet arrived, Drs. Hawthorn and Gray were heartily and unanimously requested to address the body.

Dr. Hawthorn, still feeble from his late sickness, walks slowly to the platform amid a storm of applause. He is still as erect as an Indian and stands up the same, eloquent, commanding figure that he has always been. He is still the orator among Southern Baptists. He stirs all hearts as in years gone by, as he urges us to nobler things; and when we have gone home, to put into service the splendid thoughts that now crowd our souls.

Dr. Gray, one of Mississippi's noblest piney woods sons, with his usual modesty, shrank from appearing on the platform and especially after Dr. Hawthorn, but was called until he came and makes one of the most felicitous speeches of his life. He

than any other people in the world."

Dr. Flippo brings greetings from the B. Y. P. U. of the great State of Pennsylvania and the American Baptist Educational Society, which are heartily received.

After announcing the several committees, and opening to the Convention the hospitality of Biltmore—"the first Convention in the world to which Biltmore was ever opened"—the session adjourns with prayer by Dr. B. D. Gray.

EVENING SESSION.

The Auditorium fills rapidly and the vast audience is impatient for the services to begin. The leader of the music, Mr. Milikin, urges everybody who can sing to come to the platform, which is as large as the average Mississippi meeting house.

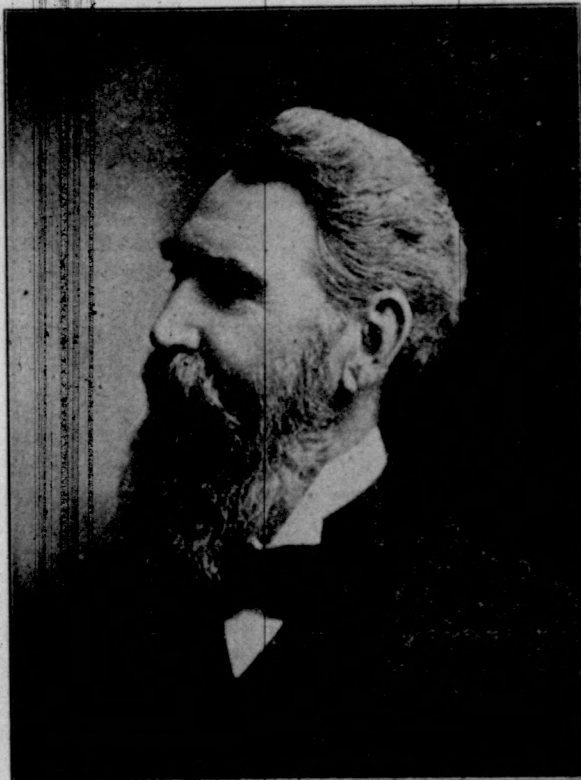
President Dawson has come in during the day on a belated train and occupies his place in the chair. With the voice of many waters, the great congregation sings "All Hail the Power of Jesus' Name," and Dr. Jeffries leads in prayer.

The Convention goes into the election of officers and Bro. Rosamond moves that the secretary cast the vote of the body for Dr. L. O. Dawson for President, which is promptly done. Dr. Searcy nominates Hon. E. S. Candler as one of the vice-presidents, Dr. Pres- tridge nominates H. E. Tralle, of Kentucky, who are unanimously elected. Dr. Blackwell nominates Secretary Ganes to succeed himself, which is done heartily.

Dr. Gray reads the report on nominations—or comes on the platform to do so; but the tramp of belated comers forces the president to call for another song, when "How Firm a Foundation" peals forth from a thousand throats. The report of the committee on nominations is read and adopted, electing all the old officers, State and local managers.

"The Great Commission" is the subject continued from the morning and the first speaker is Dr. Madison C. Peters, of Baltimore, who came to the Baptists from the Reformed Church a few years since. It is first time Dr. Peters ever came before the Southern Baptist Convention. As the doctor comes forward he is greeted with a round of applause. He is a graceful and charming speaker. He thrills the vast audience through and through. He tells why, late in life, he changes his denominational relations and becomes a Baptist.

He says that he never studied the subject until two or three years ago, and when he began his study, to his surprise, he found



J. P. EAGLE,
PRESIDENT OF CONVENTION.

is a Kentuckian now, and says that last year while canvassing the State for Georgetown College, of which he is now president, he was attending an association and was about to leave, one good brother said that he was anxious to have Dr. Gray remain as they wanted to have him preach so that they might "hear the ring of your theology," which thing—the ring of their theology—they like up there. Dr. Gray said it would take a long time for me to tell you what I "believe," he could tell them in one sentence what he knew—"the Baptists believe more and do less with it

that all the historians of all the churches, the scholars of all the world, teach that immersion was the only kind of baptism known in Bible times. The first intimation of "sprinkling" for baptism in the world was about 250 A. D., in a case of sickness. He gives the usual facts from history and from the scholarship of the world in such convincing and masterful style as to hold the large audience absolutely spell bound. He says that he never did, while a pedo-Baptist, preach on Rom. 6:3-5, nor had he ever heard of one who had ever done so.

He has not a word of blame, but only pity. His account of his own baptism brought tears to the eyes of many of his hearers. Put the Bible in the hands of a man, and without hearing anything else, he will be a Baptist. "Let every Baptist in the world die tonight, let every Baptist institution in the world be burned down tonight, and leave the Bible in the hands of the people left, and there would be Baptists before tomorrow night."

When the speaker had finished, Dr. Folk jumped up and moved that Dr. Peters be requested to furnish his address to the Sunday School Board for publication, which was voted with a hearty good will.

Dr. Green now speaks on the "inspirational" nature of the commission. He says that Christ put first things first and that we must do it. The first thing is to make disciples and the second thing is to baptize. As we put first things first, so we must put second things second. The inspiration of the commission is the inspiration of duty.

The promise, "Lo, I am with you always," is not only an inspiration to feeling good because of the presence of Christ with us, but there is an inspiration that comes from the promise of success. Do my work and you will have success, is what Christ means. The promise of success is predicated only upon work for Christ.

If we will do the will of God and keep on doing it, God will bless us with success. As sure as a man preaches the gospel, so sure will God bless it with success.

But if he preaches on "the lost election," "the gold standard," and tries to run the universe with one book-keeper, he will fail, for God does not promise to bless such stuff. We must follow Christ's program, and never depart so much as a hair's breadth, and don't be always blowing the fog-horn about either. The man who preaches all the Gospel of Christ cannot fail, and he that men would believe this and feel it just as Christ commands.

After this splendid address and announcements, the Convention adjourns in prayer.

The Convention.

FIRST DAY.

From the beginning, it has been the custom of the Southern Baptist Convention to meet its annual sessions on Friday morning at 10 o'clock. That hour has not yet arrived, by the Eastern time, even, and yet the great Auditorium is packed and jammed almost from side to side. A finer

looking body of men and women never assembled in the world. All the honorable walks and callings of life are represented. The farmer is here, the carpenter, the merchant, the railroad man, the lawyer, the doctor, the banker, the judge, the governor, the congressman, and the preacher—all these are here and one stands as high as the other, and all are on the ground floor, a common level, only as personal merit and worth, may, as it should, give one distinction over his brethren.

As the hands on the clock near the appointed hour, President Northen makes his way to his chair, and never appeared to better advantage in his life. He has his hymn book open at number one, "How Firm a Foundation," the greatest song ever sung, and when he gives it out we will hear such music as can only be heard in the Southern Baptist Convention.

Promptly on the dot, his gavel falls on the table, a holy hush comes over the great crowd, and the President says, "Let us stand and sing 'How Firm a Foundation,' and sing heartily," and grander music never rolled up toward the skies.

Dr. Dunaway, of Virginia, reads the 62d of Isaiah, which he need not have done, as it could not be heard scarcely 20 feet from him, so low has he pitched his voice. In his prayer, he pitched it higher, and his fervent appeal and thanksgiving before the throne of grace brought a solemn stillness upon every heart present. Another old gospel song stirs our hearts, as three thousand voices sing, "Come Thou Fount of Every Blessing."

President Northen makes a few felicitous remarks about order, and Secretary Burrows reads the list of messengers that are entitled to seats, which reaches the high figures of 1,528. Alabama, entitled to 37, present 32; Arkansas, entitled to 19, present 13; Florida, entitled to 13, present 10; Georgia entitled to —, present 93; Louisiana, entitled to 26, present 15; Indian Territory, entitled to 1, none present; Maryland, entitled to 43, present 19; Missouri, entitled to 57, present 35; Mississippi, entitled to 53, present 47; (she had enough visitors present to have made it 100); North Carolina, entitled to 69, present 69; South Carolina, entitled to 72, present 66; Tennessee, entitled to 53, present 53; Texas, entitled to 128, present 54; Kentucky, entitled to 145, present 130; Virginia, entitled to 145, present 130; Virginia and Kentucky have been in honorable rivalry and report the same number present.

At the conclusion of the reading of the list of messengers, Gov. Northen repeats his recent published statement that he would decline a re-election for the reason he has served in this capacity long enough, and the Convention goes into the election of officers. Dr. Millard, of Baltimore, in a splendid speech, puts in nomination the Hon. Joshua Levering, the great coffee merchant of Baltimore, and who was the late Prohibition candidate for the presidency of the United States. Dr. Millard had not taken his seat before half a dozen voices rang out simultaneously, "Mr. Pres-

ident," all wanting to second the nomination. Brother LaCrooch nominates ex-Governor Eagle, of Arkansas, which was seconded by Dr. Hatcher, of Virginia, who said he did not nominate him as a man beyond the Mississippi, for pleasantly speaking there are several gentlemen over there whom I would not like to support. Dr. Hatcher presents him because he has been governor, because he is a true man, because of his long faithful service, because he stands for the organized work which is now under hot fire in the West, because he is full of faith and the Holy Ghost, but also because while he was governor he was pastor of country churches, is now, and always has been—for all these reasons he would be glad to see him elected. Dr. Searcy also seconds the nomination. Dr. Eaton gets the floor and reminds the Convention of the fact that, if the brethren making speeches propose to exhaust the merits of all the brethren who are capable and worthy of the place, we will be here "until year after next." Dr. E. E. Folk nominates Rev. R. H. Marsh, the present President of North Carolina Baptist State Convention, and also a country pastor. Dr. White, of Georgia, seconds the nomination of Dr. Marsh. A hundred others wanted to make a nominating speech—this scribe felt the feeling rising in his throat, but like a great many other wise brethren choked it down. Dr. Cranfill moves that the speeches close and that the man receiving the largest number of votes be declared elected, which is amended by Dr. Bacon, of Mississippi, so that the brother who receives the majority of all the votes cast be declared elected, and if no one receives a majority the one receiving the least number be dropped and a new ballot taken.

While the tellers count the ballots the audience sings "Nearer My God to Thee," President Northen raising the song in good, old-fashioned country style. Again it is certain no such singing was ever heard outside of the Southern Baptist Convention, and this side of heaven. Dr. B. H. Carroll prays that this may be a time of heavenly peace, wisdom, power and glory.

By special request Dr. Willingham leads in prayer for brethren who are seriously sick, C. G. Jones, Covington, Ky.; J. L. White, Georgia; J. S. Therman, South Carolina; and also for Dr. Palmer, of New Orleans, who so graciously received the Convention into his church last year. After voluntarily singing "Blest Be the Tie That Binds" Dr. Mullin leads another prayer.

At this juncture the tellers announce that ex-Governor Eagle had received a majority of the ballots cast for President, who is escorted to the front, receiving the gavel, makes only a few remarks and declares the Convention ready for business; and instantly, and with many voices, the brethren are making nominations for the three Vice-Presidents.

The old secretaries, treasurer and auditor are elected at once, and that J. William Jones cast the ballot for same.

The Convention adjourns until 8 p. m.

FRIDAY.—AFTERNOON SESSION.

President Eagle's gavel falls promptly at 3:30 and Dr. Warder, of Kentucky, leads

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the prayer. "Am I a Soldier of the Cross," is sung, and the Convention is ready for business.

Notwithstanding that many of the delegates went to the mountains on an excursion, thinking there would be no afternoon session, the auditorium is well filled.

The President urges the brethren to keep better order than that that all but disgraced the morning session. On motion of Dr. Hatcher, a committee is appointed to devise some means by which order might be preserved in the rear of the Auditorium. Dr. Potts announces that Joshua Levering, R. M. Marsh, E. W. Stephenson, and R. E. Meadors are elected Vice-Presidents.

Dr. Van Ness, in behalf of the Sunday School Board, reads its report. It is wrong for the Boards to come before the Convention with these long written reports. They ought to have them printed, distributed through the room, only reading a brief. These reports have to be printed anyhow, and ample time passes from the time their books close until the Convention convenes, to have them all put into print without one cent of extra cost. Our State Secretaries ought to do the same thing.

The report shows a volume of business done, amounting to \$89,345.71. It shows also another book endowment fund of \$500.

It sets forth the establishment of a Sunday School Lecture Course in The Southern Baptist Theological Seminary, the course of lectures having just been delivered by Dr. Hatcher, which are to be printed.

Dr. Spillman has been sent out as Field Secretary and has met with universal favor and stirred great interest in the work everywhere. In the last three years \$10,456 have been spent in Bible work and 110,835 copies of the Bible and the New Testament have been distributed. A new edition of the "Life of Yates," "The Young Professor," and "Baptist Why and Why Not" has been arranged for, and the outlook for the Board is as bright as the promises of God, as Dr. Adoniram Judson used to say of his work in "Burmah." The net assets over and above all liabilities amount to \$84,314.22, which is a handsome showing indeed.

Dr. Landrum reads the 57th annual report of the Home Mission Board, which opens by paying a magnificent tribute to the memory of the late Secretary of the Home Board, Dr. F. H. Kerfoot, who died June 22, 1901, and also to Porter King, who for years was its treasurer, and chairman of the work on Cuba.

The contributions for the year sum up \$100,450, an increase of \$4,476 during the year.

In regard to the work in Cuba, the report goes into detail concerning the Gethsemane Church. The ground for not employing Dr. Diaz is given as his being out of harmony with the other missionaries on the island, brought about as a result of civil and political upheavals and revolutions which have taken place in Cuba. Brother W. D. Daniel is superintendent of the work on the island and well deserves the confidence and support of the Baptist

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brotherhood everywhere. The demands upon the Board are greater than ever before, and shall increase as the years come and go. When empire ceases westward to make its way, when railroads cease to run, when men go down into the mines of earth no more, when the smoke no longer ascends from the tall chimneys of our factories, and our country ceases its growth and development, then the report says the work of the Home Mission Board may diminish. It is a grand review of the work done during the year and deserves the careful reading of every Southern Baptist.

Dr. Bacon, the Oxford bishop, asks that if the committee on Cuban affairs does not give us all the facts and information on the Diaz matter, that a special committee be appointed, whose duty it shall be to do so, which is granted heartily.

Dr. Willingham reads the report on Foreign Missions, which is the most encouraging ever presented. The work is in good shape on all the fields. There were twice as many baptisms as during any other year. There are two Theological training schools in Brazil, and one in Italy, in which nearly one hundred young men are being prepared for more efficient work in the ministry. Twenty new men have been sent out during the year, five are now on the ocean going to their work. When the Convention met three years ago in Norfolk, we had 76 missionaries on the foreign field, since which time these have been reinforced by 72 others. The contributions this year are the largest in all our history, and yet very small, amounting to \$176,000, which enables the committee to come up with no debt, which it has done now for five successive years. 750,000 copies of tracts have been distributed, which is the best missionary seed-corn that can be had. After the reading of this report and announcements, the session comes to a close.

EVENING SESSION.

Long before the hour for services to begin thousands of people are seen making their way to the mammoth Auditorium.

Promptly at the hour Vice-President Stephenson calls the house to order and the congregation sings with great enthusiasm "Stand Up For Jesus" and Dr. J. William Jones leads in prayer, and the male chorus of the First Baptist Church sang "Trust and Obey." What a pity, what a loss to the cause of Christ that more of our young men do not take an active part in the worship of the churches. There is scarcely a church in all our land where a good chorus choir might not be had to assist in the singing.

Dr. Curtis Lee Laws, of Baltimore, reads a part of the 10th of Romans and offers prayer. The Convention stands and sings "Leaning on the Everlasting Arms" and the thousands of voices had the roar of many waters.

In view of the thousands that could not get into the house, an overflow meeting was announced at the First Baptist Church, by L. G. Broughton, Atlanta, Ga.

Dr. F. C. McConnell is introduced and preaches the Convention sermon from the 13th chapter and 47th verse of the Acts, from which he discussed the "Doctrine of Missions." The text presupposes an experience of grace. The call of God to preach the Gospel to the ends of the earth will never meet a response in an unregenerate heart. There is no room in the unregenerate heart for the seed truths of the Gospel to germinate. There must be a preparation of the soil. Let us recur to the old-fashioned doctrine of a converted church membership. Let us hold on to the old word of our fathers—"conviction"—which may not mean just all they thought it did; but it is full of most precious teaching to all our hearts. Repentance is the voice of the aching heart speaking up to God and faith is the voice of a believing child looking up to God and they are twin sisters that dwell in the same heart. These things are fundamental in our system and must precede all mission work.

The text also imposes a duty, as well as it presupposes a principle. As a child learns its alphabet and works all that alphabet into all his after acquisition of all knowledge, so must we work; these principles must be worked out into our lives.

This calls for a missionary conscience on the part of us all. To violate the command to preach the gospel to the ends of the world, is as heinous as violating any one in the decalogue. If we can ever get it into our hearts that this is our one mission in the world, we will see the treasury bursting with the overflowing contributions.

A just recognition of these facts will demand of us the use of the best method of carrying on the work. If we were to spend as much time trying to carry on the warfare as we spend to pick flaws in the plan of attack, how the army of the living God would go forth conquering and to conquer, instead of retreating as we sometimes do from the face of the foe.

The doctrine of missions also accords with the other great principles of our salvation. We are to stand for salvation by grace to the ends of the earth.

We must call attention to the fact that all the race, not a part of it, but all of it, is totally lost. God says we are dead already in trespasses and in sins—hell doomed and hell damned. We are not sent to call men to better things merely; but to save the souls of the people from hell by preaching the Gospel of the Son of God.

The text presupposes faith in the atoning blood of the Son of God. If there is no hell, there is no heaven; if there is no sin unto damnation, there is no life everlasting for the sons of men. Tell me that Jesus did not die to redeem my soul, and you sound the death knell of all my hopes. He did not die to show men how to die, but to provide a ransom for the souls of the people.

Experience and duty and doctrine are all included in God's eternal purpose.

Sovereign grace and sovereign duty go hand in hand. We need not be afraid of passing beyond the limit of God's grace

whenever we find a sinner dead in sins. There is nothing in the great doctrines of election and predestination that would prevent us from preaching the Gospel all around the world. Without election and predestination no one could be saved—not a one; but with them, we can take our message in greatest assurance and hope and faith, to every soul unsaved in all the world.

Oh! blessed day of missions. Oh! glorious crown that awaits all the missionaries of the cross of Christ!

The angel that John saw in Apocalyptic vision can never know the joy that comes from preaching the Gospel that we do, for he never had any sins of which to be forgiven.

At the conclusion of this great sermon, Gov. Northen leads the prayer that it may be blessed of Him to joy of all present.

The sermon will hardly go down in history as a classic; but it did certainly plumb the line of gospel truth, as too few Convention sermons have done.

Mr. J. N. Tucker is presented, and in behalf of the citizens extends a cordial welcome. It took a long time to get you; but it occurs to us at last that you are here.

In behalf of the Baptists of the city, Pastor Vines, of the First Baptist Church, extends a cordial welcome also. Both of these were marvelous specimens of the beautiful in the oratorical art, and met a most hearty response, which is voiced in most graceful and elegant words, by President Montague, of Furman University.

It is a pity, however, to have had these addresses, in which, of course, a great deal of levity was bound to find its way, to follow so greatly a sermon as that delivered by Dr. McConnell. If we are to have addresses of welcome, they ought to come earlier in the Convention.

SATURDAY—MORNING SESSION.

For an hour before the time of meeting committees are assembling and getting their reports in shape. Dr. Bacon is on the committee on Cuba and that argues that the whole matter will be probed to the bottom, and the whole question opened up, if it has not already been done.

President Eagle raps the house to order exactly on the dot and Dr. Cranfill leads the devotionary exercise, reading a part of the 11th chapter of Hebrews—the same that he read on a like occasion at Hot Springs—and Bro. Waters leads the prayer. "How Firm a Foundation" again is brought into service and its deep soul-stirring melody floats out over the mountains and down in the valleys and along the beautiful French Broad River as was never heard in this "land of the sky" before the Baptist hosts gathered in Asheville. Dr. Spelman leads in prayer and the vast throng stands and sings "Amazing Grace" to the old tune of our fathers and Bro. Brown, of Texas, leads in prayer, making a devotional exercise that was really devotional.

Dr. Burrows reads the minutes in such a

way as to make such an exercise really a delight to hear. Every associational clerk in the land ought to hear him read and follow his example.

Several brethren again complain of the continual disorder in the room and in vain does the President appeal to the vast crowd—Some people will talk anyhow, and even right on the platform.

Dr. B. F. Riley offers a resolution looking to the establishment of a Church Building Board.

The regular order of the day coming on for consideration, Brother Joshua Levering, president of the Board of Trustees, speaks in their behalf and President Mullins speaks for the Seminary. It was never in better condition and doing better work than now. There are 243 students in the institution this session. Like every other enterprise in the world, the Seminary needs and will ever need the sympathy and most hearty cooperation of all our Baptist people. It is a good thing to give money to the Home and Foreign Boards, but it is a better thing to have men called of God and trained to preach the Gospel at home and in the region beyond.

Dr. Mullins says that while other theological institutions had complained of a falling off in attendance it rejoices his heart to say that the attendance at Louisville had increased by twelve during the year.

The most splendid development of the 19th century is our scientific spirit everywhere obvious. There are several attitudes which one may assume toward this spirit: He may oppose it, he may ignore it, but the best way is to Christianize, regenerate and make it satisfactory to the cause of humanity and Christ. Our preachers will need all the help they can get from the schools and from on High. The pulpit is the greatest force and power for good in the world. The reformation of Martin Luther was the return to the living preacher. That same preacher stands at the parting of the ways of everything in our modern life.

The problem of equipment is the great question upon us now. The Doctor struck the "Bureau of Ministerial Supply" a solar plexus blow. The weak point in our ministerial life today is not the problem of distribution or supply, but equipment. No, sir, the problem is one of equipment.

The central factor right now in our Seminary equipment, is the factor of money.

Other institutions are receiving donations by the millions of dollars, and we must have an enlarged income to meet the larger demands that are now coming upon us. The most sacred spot in all the history of our Seminary, is that time and place when Boyce, Manly, and Broadus met in prayer to decide whether they, under the awful difficulties, would let the Seminary die. They resolved to let the Seminary die; but that they would die first.

Dr. Mullins closed his able address by giving a most beautiful legend in early Texas history: When Gen. Samuel Houston and his handful of braves were confronted in final and mortal combat with Santa Anna and his hosts, Gen. Houston sent a compa-

ny of men to the rear to cut the only bridge, by which either army could retreat: When the battle was joined, the cry was passed down the line, "Remember Goliath! Remember the Alamo!" And they did. When Gen. Houston stood in front of his captive, and holding up an ear of corn said, "Gen. Santa Anna, do you think you could ever conquer men who could live one week on that?" Gen. Houston then shelled the corn and gave a few grains to each soldier, who planted, and today San Jacinto corn is growing all over Texas. As I look upon our great student body, preparing to go out into all the world to preach the Gospel to every creature, I say: San Jacinto corn!

At the close of this superb address, young Brother Hal F. Buckner, of Texas, moved that Dr. Mullins reduce his address to writing and give it to the press, which was voted with a hearty good will.

"How Firm a Foundation" is again sung, and the report of the Home Mission Board comes up for consideration.

Dr. Bailey, of North Carolina, reads the report on the "Mountain Regions;" but he need not have read it at all. If a brother has not voice enough to be heard, he ought not to try to read a paper or make a speech before the Southern Baptist Convention. This is one reason why people do talk and will talk in our Conventions.

Missionary Brown, who has spent his life in mountain regions, tells of the needs of this region. He stirs our blood to the boiling point when he tells how these mountaineers with their squirrel rifles infested Kings Mountain and annihilated Furguson's army in the struggle for American liberty. It was these same mountaineers that went with old Hickory Jackson to New Orleans and overturned the forces of Gen. Packenham, and destroyed the British camp without waiting to hear from Washington.

These people are patriotic, hospitable, and religious; but they need help and we must help them. They are poor; but they are of the finest stock and blood to be found in the whole world; and one out of every five is a Baptist now, but we must not hold up our efforts until five out of every five are Baptists.

When the magnificent address had finished, Dr. J. B. Hawthorn presented the venerable Dr. J. B. Boardman, of Philadelphia, and son of the great George Dana Boardman, collaborator with Judson in Burmah. Dr. Hawthorn's words were most eloquent and pathetic. Dr. Boardman is too feeble to speak, but whispers some words to Dr. Hawthorn, who speaks them to the great audience, while it stands: "I too, am a Southerner, being born ten miles from the equator (in Burmah); I too, am a Baptist, for I have read the New Testament all my life; I too, am a Christian, for I believe in Christ, as I trust all of you do. May God's blessing rest upon you. Many voices were heard for Dr. Boardman to stand up, but he is too feeble—and again the vast congregation sings "How Firm a Foundation," and many eyes are wet with tears.

Gov. Northen presents the venerable Dr. Hicks, who is one of the very few surviv-

ing members of the first Southern Baptist Convention that ever assembled.

Dr. Pitts reads the Home Mission report on Cuba, which report promises to be a very "live wire." The report says, with reference to the Diaz matter, that if any error was committed, it was in the almost unexampled patience of the Board in delaying their action in declining to reemploy Mr. Diaz, who had labored so earnestly in the island under the auspices of the Home Board.

In 1894 Rev. A. J. Diaz, with power of attorney for the Home Board, without the consent of the Board, placed a \$12,000 mortgage on the Gethsemane property, and with the money thus borrowed, he bought \$10,000 worth of property, with deeds made to A. J. Diaz. This matter did not come to the light of the Board until 1896, two years later, and then through another honorable party.

He also had himself made agent of the missionary cemetery, for which he received a salary of \$1,000 a year, for a period of twelve years, while at the same time he was receiving a salary from the Board, by which act he paid back the mortgage money—without the consent or knowledge of the Board. When the Board heard of these things, they went down and had a rectification of matters, Dr. Diaz turning over all property and titles and claims thereto. But no sooner had the committee returned back to the States, than Dr. Diaz began to undo all that had been done, which was regarded by the Board as an act of bad faith.

Missionaries Daniel and O'Halaran address the Convention, Daniel interpreting for O'Halaran, who provoked several amens from the congregation, even before Daniel had time to interpret for him, so impressive are his gesticulations.

After O'Halaran had finished, Daniel was called for and stirred the souls of the people.

B. H. Carroll, Jr., gets the floor and moves to decide the question of time and place of meeting of next Convention, stating that they were the most interesting and paramount questions coming before the Convention, which is at once resented by Dr. Burrows, who says that the paramount question is the question of preaching the Gospel in Cuba, and the uttermost parts of the sea. We are surprised that a son of B. H. Carroll should make so great a mistake as to assert that time and place of meeting are paramount to all others—let the Convention cease to be, if such should ever become true.

AFTERNOON SESSION.

When the hands of the clock reached 3:30 President Eagle takes his chair and some brother raises "Come Thou Fount." Dr. Buckner leads the prayer.

Dr. Eaton moves that the venerable and venerated Dr. Hicks, one of the few surviving members of the first meeting of the Southern Baptist Convention, be made the guest of this body. Carried.

The chair announces the receipt of a tele-

gram from the Chamber of Commerce, Knoxville, Tenn., inviting the Convention to hold its next meeting in that city.

Dr. Lansing Burrows reads the report of the Home Mission Board on the work west of the Mississippi River, which, like all other fields is enjoying great prosperity.

By special request Dr. J. B. Gambrell discusses the report, whose first sentence is, "Now let us wake up," and straightway he proceeds to wake them up. There are 200,000 Germans in Texas and 800,000 in 200 miles of St. Louis. They are hard to reach, but when reached they make the best Baptists in the world; 200,000 Mexicans in Texas, 50,000 Swedes and some of everybody else you ever heard of. There is one advantage in talking about Texas, you can't lie about it—after you have said the most extravagant things today, tomorrow you will wake up to find that it is a very mild statement of the case.

Last year we raised \$40,000 and this year we propose to raise \$60,000. There are in Texas 200,000 white Baptists and 140,000 negroes with two or three counties yet to hear from. I am not an agent for any oil or land company, nor have I any oil stock. I say this because I want you to believe what I am going to say, which you might not do if it were otherwise. We have enough oil in Texas to change the commercial map of this whole country. Oil at ten cents a barrel is cheaper for fuel than coal at one dollar per ton. This will bring a great revival of business and such an influx of population. We have 3,000 churches, one-third of which have no houses of worship, and one-fifth of them without pastors. We need meeting houses, preachers and workers for we have a great and hard work to do.

Dr. Searcy reads the report on work among the negroes. There are many difficulties in the way, but the Gospel is God's power unto the salvation of the negroes as well as to all other peoples. The report regrets the failure of the institute work among the negroes to accomplish what it was expected to do, and urges that it be continued with greater zeal. If there was no other work for our hands, we might engage all our time and resources among the negroes. He is an imitative creature, and what he sees the white man do he will do. The sad thing about this is that they imitate the bad things quicker than they do the good things.

Several brethren urge the continuance of the institute work as being the most practical way.

Dr. A. V. Rowe is called on by Dr. Searcy to explain the institute work in Mississippi, which he does in a way to awaken great interest in the work. Our first year's work enabled us to reach 300 negro preachers by 25 teachers. This method of work binds the colored and white Baptist pastors. In one of our institutes I asked at the close if they would rather be taught by a colored man or white and they, to a man, said give us the white teacher every time.

"Earnest Willie" speaks of the importance and joy of personal work for the sal-

vation of the negroes as we were about among them.

Some of the brethren are laboring under the misapprehension that the work among the negroes is about to be discontinued. Not so by any means.

Dr. Eaton introduces a resolution to prevent long nominating speeches, also to prevent addresses of welcome from running beyond fifteen minutes for the welcome and ten minutes for the response. The resolution is carried with great enthusiasm. So in the future we are to be saved from these long, tedious, perfunctory addresses.

On the motion of Dr. Edwards, of New Orleans, Dr. L. G. Broughton is invited to address the Convention on city evangelization.

At the suggestion of Secretary McConnell our German missionary, William Priefer, of Baltimore, addresses the Convention. He says that God started the work among the Germans by converting the first German missionary among Baptist people in the old country and permitting him to come to this country to take up his work.

EVENING SESSION.

The hour of 7:40 was set before adjournment this afternoon, for the consideration of the question of time and place of next meeting. The committee has already agreed on recommending Savannah, Ga., but Waco, Memphis, and other points, are not going to give it up without a fight. Although it is not yet dark, the house is again already packed.

Dr. Bomar leads in prayer and Dr. Eaton reads the report, which he says is very short and you are all interested. Savannah is nominated as the place, B. H. Carroll is the preacher. Dr. Carroll takes the floor and declines to let his name go before the Convention, as his home town and church are in contest for the place. At the same time he moves to strike out Savannah and insert Waco, and backs it up by one of his characteristic speeches.

Dr. Moody moves to amend the amendment by inserting Hot Springs instead of Waco. Dr. J. J. Taylor moves to commit and name Waco as the place and some man who had never preached the sermon, to be the Convention preacher. Dr. John D. Jordan speaks in opposition to the re-committal of the place, and moves to substitute Savannah. His speech was clear, strong, and eloquent. Dr. Jordan is one of the finest speakers in the bounds of the Southern Baptist Convention. He based his plea on the ground of Savannah's need. He says that he has not brought the Mayor of Savannah along with him, because he is not a Baptist, as it would smack too much of commercialism, for which he is to be commended.

By the request of Dr. Carroll, the Convention listens eight minutes to the Mayor of Waco as he extends an invitation, which he does in elegant and eloquent words, concluding with the old story about the Sunday School teacher who asked her class, after she had told them the parable of the Prodigal Son, "Who was the only sorry person when the prodigal son came home?"

After a few minutes all hands were up—"thecalf." The only man that will be sorry for your coming will be the calf.

After amendments and amendments and amendments, and confusion and confusion, and talks and talks, Savannah is chosen as the place most overwhelmingly.

Dr. R. B. Garrett reads the Foreign Mission report on pagan fields and Dr. M. W. Egerton reads a report on Papal fields, on which latter fields there were 837 baptisms.

The work was never so encouraging as it is now. The laborers are few, the inquirers are many, and the missionaries are greatly cheered in their work.

Dr. Willingham comes before us not to make a speech, but to introduce three special speakers whom he had asked to discuss the question, stating that on Monday a chance for all to speak who want to, can be heard.

Dr. Roper, of South Carolina, speaks first. He is a young man, but knows his way and has his subject well in hand.

He speaks of the relation of prayer, with respect to the evangelization of the world.

When the Apostles started into the work and before they started they gave themselves to prayer. God's order is preach and pray; but rather it is pray and preach. The heathen is to be saved in answer to prayer.

Pentecost is the best illustration of this idea of salvation of souls as a result of prayer. Pentecost was not the noonday sun; it was the rising sun of the day of the world's evangelization—there have been many pentecostal occasions since and will be many more, just as the people call upon God on bended knee.

At the close of this splendid address, the choir sings a very pretty little song and they sing it very sweetly; but, my me! how far short of "How Firm a Foundation," when rushing Niagara like from six or seven thousand throats, as it wells up from as many hearts.

Dr. Manly Bricker, of Missouri, speaks next. His church gives to both the Northern and Southern Boards. Missouri gave this year \$10,000 to the Southern Board, and \$7,200 to the Northern Board.

A people may be many but not much; and, may be much but not many. A family may be great, though small.

Last year 10,000 marched into the heart of the largest empire in the world and conquered its capital—they were few, but much.

Our Baptist people need to be great, like these soldiers of the nations of the earth as they march upon China.

The typical Baptist of all North America was and is Adoniram Judson, and why? Because he took upon himself the superhuman task of preaching the Gospel around the world.

Modern civilization is not bent on Bacon, Aristotle, nor Socrates, nor Bonaparte, nor Wellington, nor any other man whom the world calls great; but upon the Apostle Paul. He attempted and succeeded in conquering, not only the Roman Empire, but the whole wide world. This brother swept

the vast audience like a cyclone. They broke in on all the proprieties of religious meetings and applauded him vociferously, as he told about how the men who followed Lee and surrendered at Appomattox—and this scribbler found himself joining in the applause. He was illustrating how difficulties develop men; and called upon the vast assembly to throw themselves into the great missionary campaign that is now on, as our fathers did in that great strife.

Dr. George W. Truett is the next and last speaker. As the last speaker finished, one wonders who in this vast throng can follow him? But when Dr. Willingham announced that Truett would speak, we said he is the man. He is young, strong, pious, consecrated, and eloquent. He holds the multitude at his own command. He says the man who believes in home, but does not believe in foreign missions, believes in one Bible for one people and another for another people. There is one Bible for the world—and one mission for all the children of God. But this writer cannot report this matchless speech. It ought to be published in every language of this earth and read by every son of Adam's race.

SUNDAY.—MORNING SESSION.

Notwithstanding the fact that the people in Asheville are at this moment distributing themselves out into more than a dozen places to hear the Word the great Auditorium is rapidly filling up. Dr. T. S. Dunaway, of Virginia, leads in an earnest prayer. Then, for the first time in several years, Dr. W. H. Whitsitt appears on the platform to deliver an address on the American Epoch. He seems free and easy as in days of yore. The period of church dominancy has passed, with no probability of ever returning. After reciting at length the vicissitudes of fortune through which God's people have come relative to the union of church and State, the speaker dwells with felicity and satisfaction upon the happy conditions now prevailing in our land of liberty. The human race made a long stride forward when the Caesars entered upon the office of *Pontifex Maximus*. In 1776 the world made another superb stride forward in the declaration of American independence and the glorious achievements which followed. The American epoch is the most splendid in the development of human progress. No power can stay its onward sweep. At this point the speaker reminds one of William T. Stead, the English journalist, in his survey of the progress of the nations of the earth, in his great book, "The Americanization of the World." In achieving the glorious blessings and conditions which now are ours, Southern men deserve the largest meed of praise and glory.

Z. T. Cody is now speaking on the question, "Is the faith of our fathers the faith of our children?" There was recognized by the fathers a cleavage between grace and nature. They made no effort to reconcile grace and nature, but they accept the bridge, Jesus Christ, with which God

has spanned the gulf for all who will step upon it. It is not possible to transmit the reverence of our fathers without transmitting the creed. The speech proves to be a masterful contention for the "faith once delivered to all," and powerfully emphasized by the fathers in creed and life.

Dr. J. P. Greene, president of William Jewel College, is now receiving the earnest attention of the great audience while he advocates the faith of the fathers. They believed that the Bible is the Word of God, they spent their time in ascertaining what the Book contained, not why. They believed in the Atonement—that "the blood of Jesus Christ His Son cleanseth from all sin," that the vicarious sufferings and death of Jesus Christ is the sinner's only hope. They believed in the evangelization of the world, that men are "saved to serve." They were given to making sacrifices for the salvation of lost men and women. The speaker concludes with double emphasis that the old Baptist faith is good enough for our children.

AT THE FIRST BAPTIST CHURCH.

From 9:30 to 10:30 a. m. Dr. Spillman, field secretary to the Sunday School Board, talks to Sunday School teachers. He illustrates the uses of the blackboard in the work of teaching and answers many questions that are fired at him at his own request. In answer to the question, "Should the superintendent review the lesson every Sunday?" he says: "The best superintendent I ever saw was both deaf and dumb." In answer to the question, "How to get pupils to study the lesson regularly and thoroughly?" he replies: "So soon as anybody finds that out, wire J. D. Spillman, Nashville, Tenn., at my expense." He then suggests several ways how teachers may be able to interest their pupils—get interested themselves and stay so and study how to interest others.

AT THE FIRST PRESBYTERIAN CHURCH.

This scribbler attends the First Presbyterian Church and hears Dr. Hawthorn on "Thy Kingdom Come," and, of course, it was a great sermon. The doctor sees the Kingdom of God coming in everything—in art, in music, in science, in literature, in the enlarged educational propaganda of the times, in the faithful preaching of the Gospel of the Cross of Christ of today by men of like passions as ourselves, and the many teeming millions are obedient to His will under its teachings.

The eloquent doctor is getting old now and of course has lost some of his old time fire, that easily made him the foremost preacher of the South, if not of America. But in the last ten minutes of his sermon, the magnetism of other days returns upon him, and with the mellowness of his advancing years, enables him to score the highest point of pulpit excellence, that few have ever equaled, and none surpassed. In the last moments of his sermon, he closed the Book and lifting his eyes heavenward, said: "I realize that the sands of time are nearly run and my days on earth

but few. The night is far spent, and the long, bright, gladsome day of the Gospel's triumph is dawning.

From over the Eastern hills, the first grey streaks of light are receding before the ocean of glory that—and this scribe found himself—caught up almost into the third heaven, together with the vast throng that floated upward with the preacher as he soared sublimely on words of heavenly wing.

And the grandly beautiful thing about it all is: When, on returning to our stopping place, every body who heard the different preachers, in the various pulpits, was impressed with the sermons they heard just as we had been. The man who could not preach under circumstances and surroundings so favorable as they are in Asheville today—the great throngs of people that crowded and jammed every inch of the room in the meeting places, ought to surrender his credentials and never enter a pulpit again. The occasion and surroundings make a world of difference when it comes to accounting for the power and effect of a sermon.

AT THE FIRST BAPTIST CHURCH.

The preacher, Geo. W. Truett, held forth the Word of Life to the finest congregation possibly ever seen in a Baptist church. His subject was "Christ the Power of God and the Wisdom of God." Those hearing him—and you could not hardly find standing room even on the church steps—say that it was the most powerful sermon ever heard. Bro. Truett is just 28 years old, and already he ranks as the foremost Gospel preacher in this great Southland. God be praised for such men!

[Continued on page 8.]

Convention Notes.

Representative E. S. Candler, Jr., of Corinth, vacated his seat in Congress to attend the Convention. He is one of our most active laymen.

Lasting Hymns, by Lee & Cates, was used in the Convention. It is a most excellent song book for general use in Baptist meetings. There were 1,200 copies of this book placed in the building for use by the Convention.

The circulation of the *Baptist Union* is now 25,000.

"A systematic and consistent Baptist would resent endorsement."—John H. Chapman.

"I belong to a crowd who have more truth and do less with it than any people in the world."—B. D. Gray.

"I am glad that the B. Y. P. U. does not relegate old men to the rear unless they choose to go."—O. F. Flippo.

"This is the first Convention to which Biltmore has ever been opened," was a statement made to the B. Y. P. U. Convention. This is surely a distinction, as very many Conventions have met in Asheville.

The Second Baptist church of Jackson was the banner church in attendance from Mississippi at the B. Y. P. U. Convention,

at Asheville.

We come to the Convention for the fifth year out of debt with a balance in the treasury of \$5,469.

It takes less than 14 cents on the dollar to pay all expenses on money given to foreign missions.

The Foreign Mission Board has sent out 750,000 pages of tracts during the closing year.

Not one of our missionaries has died during the year.

We now have 171 missionaries on the field, with 286 native assistants, a total of 457.

There were 1,439 baptisms during the year.

The estate of Geo. W. Vanderbilt, near Asheville, includes 10,000 acres, on which is located a beautiful mansion.

On Court Square in Asheville is seen the granite monument erected to the memory of Zebulon B. Vance, war governor and statesman of North Carolina.

Asheville has a population of about 20,000, and enjoys an elevation of 2,300 feet above the sea level.

Asheville was much pleased with the Baptists and would be glad to have us back again next year, but as much as we love Asheville, we determined to hie ourselves away to another place.

A prominent citizen of Asheville said to a delegate that our city is very much exercised over the fact that the Baptists had brought the diphtheria (dip-theory) into Asheville. This same thing has been stirring some people for many centuries, and is likely to continue to do so. Not only do we carry the dip-theory but we carry also the fact and practice.

The personnel of the Convention was confessedly very fine.

According to the best information at hand there are in the United States 4,249,000 Baptists.

There were in the Seminary last year 243 students, a gain of 12 over the previous year. Most institutions of this character have during this time lost in attendance.

"The supreme problem of the ministry today is not the supply, but the equipment."—Dr. Mullins.

A large majority of the delegation from Mississippi took quarters at the New Oregon, where everything was done that could be done for the comfort of the party.

Rev. A. J. Diaz, of Havana, Cuba, was present at the Convention. He looked well, and felt hopeful about the Cuban work.

Rev. C. G. Jones, D. D., of Covington, Ky., died at his home on May 10th, 1902.

Rev. L. F. Gregory, of Itta Bena, was summoned home from Asheville, on last Sunday, by a telegram saying that one of his lady members was dying.

Mrs. Hackett, of New Orleans, a sister of our Sister William Campbell, of this city, rendered most beautifully a solo on Sunday afternoon in the Auditorium at Asheville during the Convention.

American Education Society.

The American Education Society is now holding its fourteenth session, having convened at 2:30 p. m., today (Thursday). It holds annual sessions, meeting one year with the northern societies and one with this Convention. The President, Dr. Boatwright, of Richmond, being absent on account of a delayed train, Dr. H. L. Morehouse, of New York, calls the meeting to order and Dr. Taylor offers prayer.

Dr. Morehouse reads the fourteenth annual report of the society, which shows that during the year just closed, the society's grants aggregate \$127,000 against \$346,000 to be secured, making a total of \$573,000.

Dr. Boatwright delivers a strong address on education, emphasizing the importance of college education, pointing out that men of college training are more and more to fill the responsible stations in life.

Dr. J. P. Greene, President of William Jewel College, is now making a strong plea for better colleges and better and more thorough college training. We would better have thirty colleges in as many States than to have one great University with a million dollars? The Baptist college thoroughly equipped is the greatest institution the Baptists have. Each State needs a college and only one. The education that William Jewel College gives for \$65, will cost at the State University \$280.

Dr. Poteat, of Philadelphia, is talking very sensibly on the relation of the revival of education to ministerial education. The educational revival is a search for fact, a spurning of authority. The preacher of today must be a man of reality, consistency, and specialism. A doctor said to a preacher in approval of a sermon, "It is ascetic." Berkley Temple, Boston, was the first institutional church. It has been largely a failure. The preacher must turn away from the institutional idea unto specialism—"Preach the Word." Dr. Poteat's address is stirring, convincing, thrilling.

The Education Society, after these superb speeches, elects the usual officers. The attendance is very large and the interest intense and sustained. The impression on the audience is that Jesus Christ is the central figure and attractive one of the universe. The meeting now adjourns to meet with the Northern Societies a year hence.

We again call the attention of our readers to the advertisements of Patton & White, the big Piano and Organ dealers of this city. We wish to keep this firm continually before our readers for the reason that we know so well any dealings they may have with them will be perfectly satisfactory. They handle the best pianos and organs made and carry the largest stock in the State. Their terms are usually made to suit the customer and we are certain that any person wishing to buy an instrument cannot do better elsewhere.

Sticktoitiveness is a success maker when you have something worth while to stick to.

SOUTHERN BAPTIST CONVENTION.

ASHEVILLE, MAY 8-12.

[Continued from page 7.]

AT THE FRENCH BROAD CHURCH.

The congregation had assembled and filled the church to an overflow before the preaching began. For more than a half hour before the preacher entered the pulpit the meeting commenced under the leadership of the pastor, Rev. Ferrell. This part of the service was warm and hearty, participated in by visiting brethren. Our own E. P. Williams made an earnest soulful talk on the opportunity of the day, and rather than spend the time in talk it would be better to spend it in earnest prayer for the presence and power of the Holy Spirit in all the services in the city today. More people are attending services today than in any one day, perhaps in the history of Asheville. And that is proof that the preaching may be unto salvation.

Rev. Len G. Broughton was the preacher, whose theme was "The Judgment." He believed that the pulpit had lost much of its old time power by the preachers' ignoring the doctrine of hell. It was not man's sins that damned his soul but his failure to have the blood. To the delight of many the preacher emphasized the blood of the Covenant. It is not man's benevolence, nor his good deeds that saves, but the blood. While he was scathing in his denunciation of sin he was tender in his application of Gospel truth. At the conclusion of the sermon and prayer an opportunity was given to any in the congregation to ask prayers either for themselves or loved ones. Quite a number asked for themselves and their loved ones. It was a great service whose results will only be known in eternity. Many prayers will follow. Dr. Broughton for divine power upon his work in Atlanta and wherever he may labor for the glory of God in the salvation of souls.

SUNDAY—AFTERNOON SESSION.

The people are anything and unfeeling in their attitude upon the services, notwithstanding the many "lights" and attractions of Asheville for the stranger, the large Auditorium is filled again. Dr. Anderson, of Alabama, leads in a fervent prayer and the congregation sings with a hearty good will. "My Faith Looks Up to Thee."

Vice-President Sanders is in the chair. The first speaker is Dr. P. T. Hale, whose subject is "The Federation of Baptist Bodies." The dominating idea of this day is that of combination and co-ordination—especially in the true in the commercial and political world. It is true religiously; also. Our Methodist and Presbyterian brethren are uniting and co-ordinating the work of their respective denominations; and the hour has struck, when our Northern and Southern Baptist churches ought to draw closer together in carrying on the Master's work, while at the same time they preserve their present distinct organizations.

The speaker thanks that Southern Baptists are stronger in the faith than our Northern brethren; but our Northern brethren surpass us in practical work—we are strong of the Jordan, but weak on the Great Commission.

We have heard this twaddle before, but do not believe one word of it. In

proportion to the financial condition of the two sections, the Southern Baptists are equal to any people on this earth in liberality. There are thousands of Baptists, North as well as South, who do not give one cent to missions of anything. If the doctor knows what he wants to say, he fails to impress it upon the minds of his hearers. But it is right after dinner, when many a time a man is "too full for utterance," and, he is excusable, of course.

After singing "Blest Be the Tie That Binds," Dr. Jeffries leads in prayer. Mrs. Lillie Chiles Hackett, of New Orleans, sings most sweetly, "What He Wants Me to Do," and Dr. Hobson, of Florida, speaks upon the same subject as that given to Dr. Hale, and his trouble is about the same, in trying to tell what it is that they are trying to "federate." It will be hard to improve upon the present plan of co-operative work among Southern Baptists.

And we are "hand in glove" with our Northern brethren in all things upon which it is needful that we co-operate.

The less we hear of "federation" among Baptists, the better it will be.

EVENING SESSION.

Although there is preaching in all the churches, the spacious Auditorium is crowded from platform to the door. Vice-President Levering is in the chair. Dr. Derieux leads the prayer. "There Is a Fountain Filled With Blood" and "Jesus Lover of My Soul" are sung with the roar of many thunders, and is worth coming all the way to Asheville to hear, had there been nothing else here. There are no people this side the skies that can sing as Southern Baptists.

Dr. Whitsitt leads in a most tender and fervent prayer.

Dr. T. S. Potts speaks on the topic: "Who is king, Christ or commercialism?"

Every man has his king and every nation has its king. This king may be an idea as well as a man. Our king is he or it that rules our life.

The idea behind the reformation, was more potent than any king. In this country we have never had a king, and yet we have had many kings.

In the early stages of our history it was "liberty." In the Southland the king was "States' Rights," but he is dead. Our king today is "commercialism."

Our hopes, expectations, and aristocracy are commercial.

There is room in our hearts for only one king and that king is Jesus. De-throne commercialism and enthroned Christ.

Commerce must serve and not reign—serve to put Christ on the throne. The best thing that England ever sent to India was Carey; the best thing she ever sent to Africa was Livingston. The best thing America ever sent to Burmah was Judson, and to China, was not our army and navy, but Yates, Crawford, Graves, and their co-laborers.

We must see the world as Jesus saw it—sick, wounded, bleeding, starving, hopeless, dead, and lost, and then we can, in a measure, love it as He loved it. He loved it so much as to pour his blood all over it to wash it and make it clean. Then we love it as He loved it and help it as He helped it and serve it as He served it.

He does not ask us for our blood; but for our gold and silver, and our time, our minds, body and strength.

This was a magnificent address, but it was scarcely in place at this time, preceding a memorial service.

After singing "Shall We Gather at the River," Dr. Henry McDonald delivers a most touching eulogy in memory of the late Dr. F. H. Kerfoot, who fell asleep since the last meeting of the Convention. He was born in Kentucky in 1847, and died in Atlanta, Ga., last year, at the age of 54. He went into the army of the Confederacy when a mere boy. At the close of the war, he went to hard work, accumulated a little money, went to college, studied law at Columbia University, and in his senior year, he heard Dr. John A. Broadus preach, and under the influence of the sermon, he decided then and there to preach the Gospel. He laid aside his law, studied at Crozer Theological Seminary, and then in Leipzig, Germany. Returning, he succeeded the princi- pal preacher of all the centuries, Richard Fuller, in Baltimore; from there to Brooklyn, where his health failed, and returning home he was elected to the chair of Theology in the Seminary, and from the Seminary he became Corresponding Secretary of the Home Mission Board, in whose service he died.

He was ambitious to do his best—every man ought to be. As a preacher, I do not think he had any "mannerisms" at all. When men heard him, so earnest was he, and so all absorbed in his theme and the salvation of souls, that you went away, not to say how beautiful, but how grand and how soul uplifting.

As a teacher, he was safe, earnest, and sound. He passed through Germany and returned without a dent of the enemy of the religion of Jesus Christ upon his armor. As Secretary of the Home Mission Board, he was like England's grandest statesmen, thought to be ahead of his times, and he was.

One year ago yesterday, he leaned upon a table in New Orleans and made his last speech on earth, pleading for the progress of our Redeemer's Kingdom. When I helped him into his carriage and shook his fevered hand, it was the last time I ever saw him; for I refused to look upon the cold face of my friend, resting in death.

His widow is bearing up bravely, heroically. He has a son, just graduated from the University of Virginia, and is now studying law, and it is hoped that the son will be called as his noble father was. He also has one little girl. We buried him in the beautiful cemetery at Shelbyville, Ky., where we brought the dust of his children and laid it at his feet. To me his death is a personal loss, and I

"Sigh for a hand that is cold
And a voice that is still."

Dr. Hawthorne pays a most eloquent tribute to the memory of the late Dr. Henry Allen Tupper, for many years Corresponding Secretary of the Foreign Mission Board, Richmond, Va., which we hope to publish in the near future.

MONDAY—MORNING SESSION.

Many delegates and visitors had left for home on Saturday and Sunday, but at the hour of meeting it is evident that two or three thousand of us are still here.

President Eagle calls the Convention to order, Rev. J. F. Tull, of Durant, Miss., leading the music, and, announcing the numbers of the songs in such a tone of voice as to be heard to the rear of the house and out into the streets—a thing to be properly appreciated only by those who have craned their necks and strained their ears to hear those who are either too lazy in body, feeble in mind or weak in lungs, to speak loud enough to be heard any great distance from them.

Dr. E. E. King leads the devotional exercise, and Dr. Burrows announces receipt of telegrams in reply to the message of sympathy to those who have been prominent in the work of the Convention in the past but are now in great affliction.

Dr. A. J. Miller, of Columbus, leads in special prayer for their restoration to health and the comforting presence of the Holy Spirit upon them that if the worst comes to the worst God's grace may be sufficient for them.

Secretary Burrows with lightning speed reads the minutes and there is not a correction to be made. The minutes showed that the special spontaneous offering made, at the suggestion of Dr. Eaton, for the printing of the New Testament in China, amounted to \$400. The Baptist printing house in China had printed the first chapter of John and sent sample copies to the Convention as souvenirs. Dr. Eaton stated that the missionaries in China state that they cannot get a Chinese New Testament without getting one where baptizo, in its various forms, is translated sprinkle.

After calling the usual committees, the Convention takes up the report of the Sunday School Board (Dr. Burrows gets the floor long enough to state that there are 1,093 delegates in attendance upon the Convention).

Dr. John E. White reads the report which, as has already been said in this report, the most satisfactory in all its history. The success of this Board, according to Dr. White, is not to be attributed to the fact that it has had wise business management so much as to the other fact that it is an institution of God. It was born not without great travail and has been carried on amid great difficulties—hence its unique success. Those institutions that have had to fight for every breath they draw are those that live longest and do the most for the world. Here is a fine suggestion to Dr. Lowrey and our own peerless Mississippi College.

On motion of Dr. Eaton the speeches, hereafter to be made in this session of the Convention, be limited to ten minutes. What a great pity it had not been done three days earlier.

Dr. Spillman, field secretary of the Sunday School Board, says that there are more than 9,000 Baptist churches in the South that do not think enough of God's Word to try to have it taught in their schools—they have no schools.

Eighty-five per cent of all the accessions to our churches come in from the Sunday School. We want every Baptist in the Sunday School. Those that can not go to the school, we must take the school to them—this is done through the Home Department.

Dr. Gambrell next addresses us. There are some Baptists who won't do anything for the Lord, but they will work mightily against the Methodists. We want to work for the cause.

Dr. Mullins speaks of how the Sunday School Board comes in touch with the Seminary. He tells of the Sunday School Lecture Course in that institution. He thinks Dr. Hatcher's lectures before the students marks a new epoch in our great work. These superb lectures are to be published, and as good books in the Sunday Schools are very scarce, it will be hailed with great delight. The denomination that lays hold of the child is the denomination that will hold the future.

Dr. Willingham rises long enough to say that Dr. Frost, who sits on the platform, longs to talk to us, but is still too

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feeble to do so.

Dr. Carver tells of the Sunday School Board's work in missions among the Seminary students, by furnishing \$100 worth of new books a year on missions for the last three years, which enables the Southern Baptist Theological Seminary to have one of the best missionary libraries in the world, which is the most popular department in that great library. Dr. Carver will publish a list of good mission books for pastors, in the Foreign Mission Journal in a few issues. He has a large list that he will send to any one who will write him.

One brother rises to ask the Sunday School Board if, in their picture card for the second Sunday in January, they meant to teach that the church was organized on the day of Pentecost? Dr. Van Ness replies that some Baptists think it was and some think not. Personally, the only new thing on the day of Pentecost, he had found in the study of the Book of the Acts, was a great sermon, a great outpouring of the Spirit, and a great revival, wherein three thousand souls were saved—and many of us said amen!

Dr. Gambrell reads the report of the standing committee on co-operation. Dr. Ashby Jones moves to make the matter a special order for 3 o'clock. Dr. Eaton opposes, and the Convention refuses to postpone, and Dr. Eaton takes the floor in favor of the report. He is the fastest, clearest speaker that comes before the Convention.

He says we can learn some good lessons from our political parties. They reach the people—people who are deacons and prominent members—and we can not. This report proposes no new machinery—just merely the using of the machinery we have on hand. We have been deliberating upon this question three years, and surely we ought to be able to agree on the matter now.

After this speech, Dr. Gambrell moves that the matter be postponed until 3 o'clock.

Telegrams from the General Conference of the Methodist Church conveying salutations and good wishes, and Dr. Burrows was, on motion, appointed to reply to their kindly greeting.

Hon. H. S. B. Mallory, of Alabama, reads a report on finances of the Foreign Mission Board, which, as has already been stated, is the most satisfactory one ever made in our history. All the States except three, report an increase in contributions. Mississippi is reported as having fallen short of last year, all because three hundred dollars were held back from Dr. Rowe by some lazy or thoughtless pastors, until it was too late to be counted on this year.

Dr. Carter Helm Jones reads that part of the report that tells of "Items of Special Interest." There have been 1,439 baptisms on the foreign field during this year. The demand is for men and women with some knowledge of medicine, as they can reach the people very much more readily than those who do not.

Dr. Cooper says that the Board has had to pay out \$1,500 in interest on borrowed money all because the churches do not send up their money promptly. Dr. J. William Jones rises up to say that if four big churches would take their collections earlier, it would help matters. Even Dr. Cooper's church itself does not take its collection until the very last of the year, and all the people smiled, except Dr.

Cooper.

Dr. Carter Helm Jones pleads for the foreign missionaries, that we enable them to live in more comfortable houses. Some of our missionaries are forced to live in houses or shelters that are so unsanitary as to endanger their lives, and send them invalided home prematurely. Dr. Jones reads the following verse from the "classic" poet of one of our great newspapers, who seems to have been present at all our missionary meetings, and wrote with the facts all before him—especially in our churches:

"Collection basket gwine by,
En loud de deacon sing.
Thow back he head, en shet he eye,
En holler: 'Fly, O Gospel fly!'
But never give it wing.
De preacher say he wish he would
Wake up whilst light is nigh;
De deacon say he wish he could,
But—ligion do him so much good
He 'bleege ter shet he eye.'"

—Atlanta Constitution.

After several other brief speeches, Dr. Taylor, who has been in Brazil for 20 years, and one of our best missionaries, who came home sick unto death, so sick indeed that they thought he would never arrive alive, is introduced. The climate is so debilitating that the finest Jersey cows do not give milk rich enough to make butter; and of course we are run down. The people are as fine looking as you are.

Our members neither drink wine nor use tobacco. We worship in the house of the old *Spanish Inquisition*. I have baptized 1,000 people. I had an invitation to come into the interior and baptize 50 people. We are making some difficult history for the future historian.

For instance, one of our lay workers was seized by a man to whom he had been preaching, who would not let him go until he took him down into the river and baptized him, without the authority of the church or anybody else, or his own consent. The first man I baptized was John Baptist, not the first John, but one of his successors. We have a school with ten teachers, without one cent of cost to our Boards. We have a medical school of 500 pupils, without one cent of cost to our Boards, all this in the old "Inquisition Building." The whites and blacks all mix up, go to the same schools, churches, and sometimes intermarry. We have 200 people who are now waiting to be baptized. The work is prospering along all lines.

I have traveled 20 years in Brazil and have not seen but three plows—they cultivate the soil like Abraham did. They are not lazy people, simply just "indisposed."

Dr. Jones introduces the son of our great hearted secretary, R. J. Willingham, who starts in a few days as a missionary to Japan. He is a chip off the old block, and the world will hear great things from him in a few years. He has the form, voice, mannerisms, and spirit of his great hearted father, who sits just behind him while he speaks with the tears running down his face. As the young man finishes and starts off the platform, Dr. Hatcher raises "Stand Up for Jesus" and the people pressed forward to shake the hands of the son and father. Dr. Bomar leads in a most powerful prayer for the young man, and all the other young men who are going out, and

[Continued on page 12.]

THE HOME.

The Value of Self.

BY REV. WALTER D. YASSAR, IN WATCHMAN.

The self-respecting man is not necessarily conceited; one with a proper estimate of himself is not thereby an egoist. Rightfully viewed, selfhood next to God is our largest possession. Jesus tried to impress this upon the world in asking what sort of gain it would be to a man if he should come to possess the world while losing himself.

It may be truly said that large, broadening knowledge makes all of us humble; it should also have the other effect of increasing the value we set upon ourselves. Both results are legitimate. Who and what we are; who God is who made us; what he intends by placing man at the summit of creation; and the value of the individual; all knowledge along these lines, results not in a putting up; it produces dignity and enhances life.

It is not the passions of men alone which make them base. Contempt, low estimates of themselves, that state of mind in which the unlettered are surely found, who count life as a fleeting show; these are the cursing and debasing factors in our ignobility. The ennobling influences and impulses we need, and among them all, none are more potent than those forebeams of man's glory which Jesus and the prophets flash upon us. To rise out of ten of all humanity, even in the twentieth century, life is not spiritually suggestive. Here we see the largest difficulty in man's rising. The plans on which we are, is due to those prophets and seers who have seen for us in long perspective. Well has one said that it is the prophet's business to see that his vision comes true. We help them, when, putting a right value on our lives, we say: vice of any kind has no place in the human scheme; a debasing of ourselves no part in the plan of God.

He who came to the world to be its chief servant, was the first to teach men to do as He did, and call God Father. Beyond all peradventure there should be nothing mean in our sonship. He who was willing to lay down his life for the sheep counted them worth the cost. Redeemed men of all men should hold up their heads.

Hamilton, N. Y.

Too Gay.

Gaiety, like almost everything else, is a relative term. A Boston woman, who thought she knew the meaning of the word, has modified her views somewhat since her return from a vacation spent in a little New Hampshire village.

"You must find the winters long and quiet," she said thoughtfully to her hostess one day, as the two women sat looking out over a stretch of hilly country through which the road wound like a narrow ribbon. "It would be delightful to come up here and rest for a while in the middle of the season."

"Rest!" echoed the dweller in the hills, in evident amazement. "Dear sakes, you wouldn't get much rest or quiet here! We've got a reading club that meets once a fortnight, and there's a church sociable every month; there were two weddings last winter and one the winter before. The meat man comes twice a week and the fish man once, and there's hardly a day but what there's some unexpected passing. You see, we live right in the midst o' things here."

"Yes, we're pretty gay down here within a mile of the center," she continued, an expression of pure satisfaction overspreading her face. "My sister that lives four miles from here, up under the mountain, says she admires to come down and visit for a little spell, but she can't stand it long at a time, not being used to it. She gets kind of confused seeing so many folks, and we can't often prevail on her to stay more than a couple of weeks."

"If you want a quiet place, dear, maybe I could get Sister Susan to accommodate you up there for a while after Christmas. Then you'd stand some chance of getting a real rest.—Ex.

How He Got His Name.

Nicknames, whether bestowed for peculiarities of personal appearance or for some incident in which the bearer had a part, are usually more characteristic than those conferred at the baptismal font. The Rev. Mr. Tuckwell, in his "Reminiscences of Oxford" tells how a former dean of Christ Church came to be known as "Presence-of-Mind" Smith.

Going down to Nuneham with a companion in his undergraduate days in the thirties, the future dean returned alone.

"Where is Tom?" asked one of his friends.

"We had an accident," Smith



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admitted. "The boat leaked, and while we were bailing it Tom fell over into the water. He caught hold of the skiff and pulled it down to the water's edge."

"Well?" cried his excited listeners. "Neither of us could swim," continued Smith, calmly, "and if I had not, with great presence of mind, hit him on the head with a boat-hook, both of us would have been drowned!"

It is a pleasure to know that the boat-hook did its work imperfectly, and that Smith's companion got ashore.—Ex.

An Unfortunate Selection.

An instructor in a Wisconsin normal school had come to a serious point in a lecture on psychology, and was discussing with his class whether the idea which first enters the mind when certain words are written or spoken is general or specific. How he succeeded is told by the Milwaukee Sentinel:

"Does the mind think of one certain object designated by the word, or the whole general class which is embodied in that word?" he asked.

To bring this mental problem more clearly to the attention of the students, the instructor said he would write a word on the blackboard, after which one of them must tell instantly what impression was made upon her mind. He called upon one of the young women to be ready, then turned to the board and wrote the word "pig."

All the class saw it except the girl whom he had asked to answer the question. She was standing in such a position that

the word was hidden from her by the professor's shoulders. "Well, what do you see?" he asked sharply.

"Why, I see you, sir," she replied innocently.—Ex.

Conscientious.

The new maid from Scandinavia had arrived, willing and vigorous, says the Mail and Express. She had never seen a refrigerator before, and her mistress, after initiating her into the mysteries, instructed her never to leave anything old or left over in the ice-box, but to keep the refrigerator perfectly clean and fresh by throwing away the old things every morning.

On the following day the mistress, looking out of a window, noticed something peculiar in the yard. Calling the maid, she asked:

"Sophia, what is that and how did it get there?"

Beaming with pride, the Scandinavian said:

"That is old ice, ma'am, left over from yesterday. I t'rew it away, lak you tol' me."—Ex.

The plea of Demosthenes for action, action, as an educational force, has many a modern instance. "O mister," cried out a small boy recently at a Chicago manual training school, "please stop talking and let us make things!" Another boy, whom a well-known navy official declares to be the best juvenile officer he ever saw, commands the battalion in a New York reformatory. When arrested a year ago three policemen were required to hold him, and he fought so hard that he



was almost without clothing when finally locked up. The drill at the reformatory caught his fancy, he strove to excel, quickly rose to the head, and now exercises unquestioned authority for law and order over boys nearly twice his size.—Youth's Companion.

Why is Theodore Roosevelt commonly spoken of as the twenty-sixth President of the United States when he is only the twenty-fifth man to hold that office? Obviously because some one thoughtlessly spoke of President Cleveland, whose two terms of office were disconnected, as the "twenty-second and twenty-fourth President" of the United States. But in a list of men, not of terms of office, should Mr. Cleveland be assigned two numbers? It is more logical to call him the twenty-second President of the United States, since he was the same man in both terms, and accordingly to call Mr. Roosevelt the twenty-fifth President. He is filling out the twenty-ninth presidential term.

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W. H. BRUTON,
Pastor Baptist Church, Ripley, Tenn.

Good Wives.

The Hebrew Scriptures are never weary of extolling the good fortune of the man who finds that he has chosen a discreet, affectionate and capable wife. Compared with her, the satisfactions to be gained from wealth or honor are hardly to be mentioned. And the man who has such a wife is apt to find that his possessions increase and that he is honored "in the gate." As one runs over the names of his acquaintances, he is sometimes tempted to wonder how many of them have received this choice blessing. Of one thing we may be sure, that the men who have such wives in large part deserve them, for they have made them. We are not so foolish as to think that all women are angels. An experience of half an hour any afternoon at the Park Street Subway, in Boston, during the rush hours, will convince the most confirmed skeptic that that assumption is not tenable. But we do mean that the average well brought up woman is so responsive to the kindness and influence of a good husband that, if he is disappointed in her, he should blame himself quite as much as her. And, despite the noisome records of the divorce courts, we are persuaded that there are multitudes of men who recognize that the blessing the Hebrews valued has fallen to their lot. If they do not believe that their wives are perfect, they have the good sense to see that they are more perfect than they are. How could the average man get along with an absolutely perfect wife, anyway? What men prize is good wives, not perfect ones.—The Watchman.

In the record of violent deaths during the last year, liquor is charged with being directly responsible for 439 suicides and 820 murders. It has entered an element into more than 5,000 homicides during the year.

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Late Literary News.

A series which should have been named "The Enchantments of our Modern Aladdin," if considered solely from the point of view of romance, is begun in the May Cosmopolitan. But these sketches possess as well a business interest equally for clerk and capitalist, for manufacturer, farmer and merchant. The man who would understand the drift of our news in finance and business must read these lives, so full of incident, of chance, of hard labor and marvelous success. As it is, the series receives only the common-place name of "Captains of Industry." Each character is treated by a noted writer familiar with his subject.



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SOUTHERN BAPTIST CONVENTION.

ASHEVILLE, MAY 8-12.

[Continued from page 9.]

for all those who are already gone out, and for the old men and women who have been out so long. Dr. Hatcher again raises the song—

"But drops of grief can ne'er repay

The debt of love I owe;

Here Lord I give myself a way,

'Tis all that I can do."

It was a piteous occasion indeed—the best hour of the great Convention, so far.

Dr. Willingham rises up in his tears to tell us that yesterday a business man walked up to me and said, "you've given your son, and I want to pay his salary for the first year by myself. A big-hearted lawyer from Kentucky put his arm around me and said, 'our church will send you \$1,000.' A telegram just received from another church in Kentucky saying they will give \$1,000. Another church in Baltimore, and it is not Bro. Levering's either, says they give \$1,000. What does all this mean? It means greater things for Christ."

The chair called attention to the fact that there are several reports yet to hear from that have not been provided for, and our time has all been taken up.

Dr. Hatcher, chairman of the committee to whom was referred the resolution inviting A. J. Diaz to address the Convention, if he so desired, reports that, since the relation of A. J. Diaz to this Convention was through the Home Mission Board, and since he tendered his resignation to that board some months ago, terminating his relations with the same, that the resolution be not adopted. Dr. Hatcher also stated that they sent a committee to see Dr. Diaz, who is present, to know if he had anything to say to the committee, who replied that he had not. The vote was heavy and unanimous. As the vote was being taken, we were looking at Dr. Diaz and saw him rise and address the chair twice, but he was not heard.

AFTERNOON SESSION.

M. D. Farley leads the devotional exercise, the congregation singing "We'll Work Till Jesus Comes," and Dr. J. William Jones leading in prayer.

The question coming on for consideration is the report on co-operation, and Dr. Gambrell has the floor. The committee urges that no radical steps be taken at this time.

1. That the associational representatives to this body be requested to act as the representatives from this body to their respective associations.

2. That the statistical secretary of this Convention become the statistical secretary of the committee on co-operation.

3. That our secretaries and the several State secretaries constitute the committee on co-operation.

The committee thinks that this broad outline will be about as far as we can go in the direction desired just now.

It is absolutely impossible to frame a report that will cover the small points of detail. As it faces in the right direction, Dr. Gambrell urges that the matter be voted upon and leave the gaps to be fixed up next year.

Dr. Hatcher did not sign the report, for the reason that he wanted a more vigorous report, one that will take hold of

the work now rather than wait a year; that he would now authorize Dr. Gambrell to put his name to it, but that he would just about as soon have his name anywhere else in the world. Dr. Hatcher is right; there is not one solitary thing in the report that we have not on hand now. It will leave us just where it finds us.

Dr. Riley, of Houston, Texas, reads the report on Church Building, reciting the needs of the work and urging increased contributions to this fund.

Dr. Gambrell, by request, speaks of the needs of the storm-swept district. One-half of the churches in Texas have no houses of worship that are adequate to their uses.

A Brother Thompson, of Kentucky, tells how to build churches—his speech would have been appropriate before a church building committee.

Dr. Geo. Cooper presents the report on Woman's Work, which shows that they have raised over \$60,000. Three years ago they organized the work among the negroes, which is very encouraging and promising.

Dr. Burrows reads the report on Nominations, which is the old report, except for Mississippi. W. F. Yarborough is the vice-president for the Foreign Mission Board and A. J. Miller of the Sunday School Board.

Dr. Davidson reads the report on the "Report on the Vice-Presidents," a very few of whom had made any report at all.

Dr. Jordan makes the report on the Young People's Work, which asserts that great progress is being made in this department of our work, although there are no facts cited to show it, more than that all of our States, but two (Louisiana and Florida) have a State organization. The report asks for nothing and urges nothing to be done. Three speeches were made upon the subject in less than as many minutes and report adopted.

Appropriate resolutions to the memory of the late Dr. F. H. Kerfoot were read and passed by a unanimous rising vote. Secretary Burrows asks that the picture of Dr. Kerfoot be placed in the minutes. Dr. Hatcher asks that the resolutions passed by the Board of Trustees of the Seminary in memory of Dr. Kerfoot be printed in the minutes, which is done.

Rev. I. P. Trotter offers a resolution instructing the secretaries to have printed and circulated 10,000 copies of the minutes and that they be allowed \$100 each for his services.

A resolution thanking the people of Asheville for their hospitality, the railroads and hotels for reduced rates and to Mr. Vanderbilt for extending to us the courtesy of visiting Biltmore.

CLOSING SESSION.

It is the last day and the last service of the last day, and the great crowds have not fallen off any scarcely at all.

The services began by singing "We'll Work Till Jesus Comes" and Prayer by Dr. Martin Ball, of Tennessee. President Eagle announces that the subject for the evening is "Christian Education" and the first speaker is Dr. J. M. Carroll, of Texas. The doctor says it is the first speech he ever tried to make before the Southern Baptist Convention, although he is above fifty years and has been attending the Convention all the years of his public life.

He speaks of the "Correlation of Baptist Schools as is seen in Texas," as he does not pretend to know anything about anything outside of Texas.

1. The first advantage that comes from the correlation of schools, is that it discourages starting new schools.

Until we started our correlation work in Texas 5 years ago, 19 schools had been organized and run for a few years and sold for debt. Only one school has even organized since that time.

2. The second advantage that comes, it puts a stop to debt making. Up to the time that our new work began, there had been the heaping of debts, amounting to \$280,000. Under our new charter law, no school can go into debt.

3. It puts a stop to the multiplicity of agencies. Up to that time we had 20 active agents in the field, and not one in ten collected enough money to pay his expenses. I have never known an agent that could collect his salary.

I have seen as many as ten agents at one little association and all of them wanted to get in his speech and get off to the next association.

The correlation work has stopped all of this rivalry, for no school can send out an agent to collect money, except Baylor University, to collect money for ministerial education.

4. Another advantage, it has stopped hurtful rivalry between the schools that would, in bidding for patronage, underbid each other.

5. It promotes denominational unity in all our work. The churches took all their time in discussing schools and did not do anything for their schools or anything else.

6. It has helped to unite on all our missionary work. Notwithstanding the fact we had to raise \$100,000 for our schools in cash, we raised more for missions than ever before.

7. It makes all our schools more Christian and emphatically Baptist. All the schools are as sound as the whole denomination.

8. It has given confidence to our business men in the work of schools and missions. The best brain in Texas is now employed in working out the great educational questions. This confidence has enabled us to get one man to give as much as \$90,000, another \$80,000, another \$50,000, and another \$40,000, and fifty others \$100,000, whereas before no man had ever given more than \$5,000.

We also have 20,000 students in our schools, and 1,000 in one school alone.

It has improved the schools by increasing the standard of education. Baylor University must have as high curriculum as the State University, and every other school must have the same standard as Baylor.

It makes all our schools more nearly self-supporting. No school can be self-supporting, or not many at least. In nearly all our schools we pay more attention to the higher classes than we do to the lower grades. We have better teachers for the higher grades than for the lower, while we ought to have the best teachers in the world for the preparatory classes. This correlation puts good teachers in the academy as well as the college and university. We can give up our great universities better than we can our Christian colleges and academies. It makes possible the having of one great central school supported by dozens of academies.

Dr. Hatcher comes on the platform to tell us how to secure and maintain these correlated schools. He says we must put Christianity into our schools. If we want our children to be Baptists we must educate them in our own schools. We have got to give them as good



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schools as they can find anywhere else. I am so much of a Methodist, so much of a Presbyterian and so much of an Episcopalian that I would send my children to a Baptist school although it is not as good as some others. Our schools must not only be as good as the best, but must be a little better than the best, so as to attract outsiders. It takes a great deal of education to have some people on the outside to speak respectfully about Baptists.

The starting of a school is a serious business, and the better they are the more they cost. I have a sad thing to say, but I will say it. Virginia is a cemetery, a place of unmarked graves and in those graves are Baptist schools. I honor their memory; for they teach us that our fathers felt that they needed schools and straightway went about establishing them. After hearing my brother from Texas and his splendid work I am almost ashamed to tell you that I am from Virginia. With the above record, I am prepared to say that our independent schools are a failure. We must correlate them, bring them together, into a great system. If we do not take possession of our schools they are going to run us into ruin. The day is coming when there will be a divorce of religion and education in our State schools, and our only hope for safety is in our denominational schools. We must improve them, build them up; have better buildings, better equipment, and better endowment.

I cannot speak for other States, but in Virginia I do not see it is possible to invent a better thing to keep our children from getting an education than our public schools.

A word to our pastors: There ought not to be a year pass that our pulpits do not ring, and ring, and ring out clear and strong on the importance of sending our children to school.

At the close of these splendid addresses and in the last moments of the Convention, just as it was ready to adjourn, Dr. Gross, of Georgia, sprang the ill-advised and unwise motion to have a programme committee to arrange, cut and dried speeches for the next Convention, and for thirty minutes the wrangling went on—and the motion carried and the great Convention comes to a close.

The next session will be held in Savannah, Ga.

FOR SALE—A Scholarship in a first-class Business College at reduced price—one-third off. Write THE BAPTIST, Jackson, Miss.

Deaths.

Bro. William Saunders.

The subject of this sketch was born in Owensburg, S. C., 83 years ago, last Feb. 27th. In early life, he, with his parents, removed to Jasper county, Miss., and later to Amite county. He first united with the Methodist church, but (to use his own words) after reading the New Testament, he learned that his Savior commanded him to follow Him in baptism, which he believed was immersion, he obeyed by uniting with the Red Bluff Church, (the exact time not known), of which he lived a consistent member for a number of years. Afterward removed near and united with the Amite River Church and thence to Bethel, of which he was a member at the time of his death, which occurred at his home on Apr. 8, 1902. Father Saunders was one of the most pious men I ever knew. He could not be persuaded or forced to do wrong. He leaves a companion and seven children and a host of friends to mourn for him.

His PASTOR.

In Memory of Nany Boyd.

Sister Nany Boyd, wife of W. J. Boyd, near Wellman, Lincoln county, Miss., died at her home Apr. 3, 1902, at the age of 26 years. She united with Old Galilee church 1890, and was baptized by Elder J. A. Scarborough; then was married to W. J. Boyd, Feb. 14, 1898, and united with Pleasant Hill Church by letter Apr. 3, 1898.

Sister Boyd made for her herself a bright life and a number of friends who loved her with true worth. Sister Boyd was a devoted wife, an affectionate mother, a true friend, and a consecrated Christian. She loved Jesus and served Him faithfully. As a church, extend to her bereaved family and relatives our deepest sympathy, and pray God to comfort them while the dark clouds of sorrow have gathered about them. May they look, by the eye of faith, to the time when they all may meet beyond the river in that sweet by and by.

C. M. BRISTOL,

W. J. HODGES,

J. Q. IZZARD, Committee.

Brookhaven Leader and the Baptist papers will please copy.

Mr. James Hamilton.

Born March 7th, 1825, died March 6th, 1902. These dates mark the beginning and end of a noble earthly career. Yet this is not the end; for although he does rest from his labors, his works do follow him. He lives in the cherished memories of noble deeds. He lives in the fruit borne of a Godly life.

He came to Mississippi from South Carolina in 1845 and four years later united with the Palestine Baptist Church. From then till the day of his death he was a faithful soldier of Jesus Christ.

He aided in the organization of three churches, which have exerted much influence for good. Though he was not eloquent of speech nor gifted in prayer, yet on account of his fidelity and zeal he was made deacon in each of these churches.

In love with Christ, he was in love with the souls of men and gave of his means for the spread of the Gospel. Jealous of the honor of his church, he was anxious that she meet every obligation, and if there was a deficit in the pastor's salary he made it up, if it had to come

out of his pockets.

He was not so widely known, yet to those who knew him, he was an example of honesty, integrity and Christian fidelity. His flowing silvery hair, his happy smile and gentle words were a benediction to all who came in contact with him. He was twice married, and leaves six children of the first union and the wife of his old age to follow him through that shadow which leads to eternal glory.

May each of his children find in his Savior a sure refuge. May the God of mercy sustain that noble wife in her temporary loneliness and lead her to realize, that God who doeth all things well, will soon come to take her home. Then in heaven above where all is love, they shall stand, united, around the great white throne.

BRYAN SIMMONS.

Bud Higdon.

Permit me, Brother Editor, to say a few things relative to this excellent Christian who has passed to his reward in the great beyond. Bro. Higdon was born Oct. 30, 1819, married Miss Pitts in Mar., 1841, progressed in Christ and united with the Baptists in 1842.

Over 61 years had he and the bride of his youth lived together in congenial harmony. To them were eleven children born and reared to maturity, besides two orphans, a niece and a nephew. It is a noteworthy fact that the first time a hearse ever left his home was to bear his remains to Damascus cemetery. Full of honors, his loved ones about him, a strong faith, and in great peace, he passed away Apr. 16, 1902, aged 82 years, 5 months, and 16 days. We felt that a Prince in Israel had fallen when Deacon Bud Higdon died. For sixty years he had worn the Christian armor and kept it bright and unshined. As a citizen, he was law-abiding and patriotic. He wore "the gray" like a true soldier.

He was an honest man, truthful and straight in his financial dealings. For six years he served Copiah county as treasurer, with credit to himself and satisfaction to the people. He was a quiet man, seldom heard, but always felt, when occasion required. As a Christian, he was consistent in conduct, attentive to his church, liberal in its support, a generous friend to his pastor, almost boundless in hospitality.

In his home, love ruled, peace dwelt, happiness abounded, and with profoundest reverence his children rose up and pronounced him blessed. Who can measure the influence of such a life? I dare not attempt it. Eternity alone can do this. From my viewpoint, his life was a success in the fullest meaning of the word. Children, grandchildren, relatives, and a great company of sorrowing friends witnessed the funeral services, while the preacher spoke words of warning and comfort from the 37th Ps., 35-37. Many useful lessons may be drawn from such a life but I forbear. May God's richest blessings and sustaining grace be granted unto her, the companion of his life, and sitting now in loneliest widowhood. Amen.

A BROTHER.

May 7, 1902.

Relief in Six Hours.

Distressing Kidney and Bladder Disease relieved in six hours by "New Great South American Kidney Cure." It is a great surprise on account of its exceeding promptness in relieving pain in the bladder, kidneys or back, in male or female. Relieves retention of water almost immediately. If you want quick relief and cure this is the remedy. Sold by Fulgham & Co., Druggists. Price \$1. Mail orders promptly filled.

MOZLEY'S LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation and malaria. For indigestion, sick and nervous headache. For sleeplessness, nervousness, heart failure and nervous prostration. For fever, chills, debility and kidney diseases take Lemon Elixir. Ladies, for natural and thorough organic regulation, take Lemon Elixir. 50 cents and \$1.00 a bottle at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

GRATITUDE.

Dr. H. Mozley—Dear Sir: Since using your Lemon Elixir I have never had another attack of those fearful sick headaches, and thank God that I have at last found a medicine that will cure those awful spells.

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Wants a hundred new members at once. We have nearly seventy-five vacancies reported ranging from \$18 to \$100 per month. We want a few first-class lady teachers to take places in a city school at \$60 and \$65 per month. Terms easy. Write at once, to Jackson, Miss.

AGENTS—Wanted—"Life and Teachings of Rev. T. De Witt Talmage." Introduction by Russell H. Conwell, D. D. Most complete and authentic Biography of this celebrated Divine, to which is added his grandest and most inspiring Discourses and Writings which have made his name famous around the world. Sold only by subscription. Terms liberal. Send 10 cents in postage for mailing outfit and secure first choice of territory. Address D. P. Luther Publishing Co., Atlanta, Ga.

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Send 75 cents for book, by mail, of complete instructions in the "Art of Trapping," preparing and shipping furs, skins, etc. Ship your furs, dry hides and wool to John White & Co., Louisville, Ky.

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Walker's Famous Dyspepsia Cure, instantly relieves Dyspepsia, Nervous Indigestion and Constipation in one minute. Cures permanently in short time. Never fails. Sold by mail. Price, \$1.00. REV. E. H. WALKER, Box 92, Atlanta, Ga.

\$100—Dr. E. Detchon's Anti-Diuretic may be worth to you more than \$100 if you have a child who soils bedding from incontinence of water during sleep. Cures old and young alike. It arrests the trouble at once. \$1. Sold by Fulgham & Co., druggists. Mail orders promptly filled.

For the race Of life, you know, Red Seal Shoes Are all the go.



Southern Students Conference Y. M. C. A., June 14-23, 1902
Annual Conference of Y. W. C. A., June 13-23, 1902
Asheville, North Carolina.

For the above occasions the Queen & Crescent Route will sell round trip tickets from points east of the Mississippi River on June 13th and 14th, and from points west of the Mississippi River on June 12th to 13th, with final limit June 25th, 1902. This offers to the public an excellent opportunity to visit Asheville at a low cost.

WOMAN'S WORK.

Woman's Central Committee:

Mrs. E. G. Hackett, President,
Meridian. Mrs. W. R. Woods,
Secretary, Meridian.

One With Jesus.

A mystic, golden thread of life
So sweetly binds me to my Lord,
That destiny's relentless knife
Can never part the heavenly cord.

His lovely form on which mine eyes
Oft gaze with faith's rapt delight—
It day by day my joy supplies
And dreams restore it night by night.

His gracious voice whose tones inspire
Such thrills of rapture through my soul,
Is sweeter far than seraph choir—
'Tis heavenly music—love untold.

Blest Savior mine, Thy risen side,
Thy wounded hands, Thy bleeding feet—
These sources of the crimson tide
Proclaim Thy love, than tongues can speak.

Such union with Thee I know—
Flesh of Thy flesh, bone of Thy bone—
That when we part, we part—ah, no!
We cannot part, for we are ONE!

Oh! I shall live in Thee, my Lord,
My life, my love, my hope, my all;
My soul shall lean upon Thy word
And joyfully obey Thy call.

W. M. REESE.

Lauderdale, Miss.

Childish Trust.

A story is told of a sweet little girl of eight years, on board her father's vessel, when a terrific storm arose and the passengers gathered about in frightened groups, evidently fearful of losing their lives. The child's face was white, her lips quivered with fear, and she said, tremblingly, "What is the matter? Has anything happened?" She was told that a great storm was raging, and, with her eyes dilated, she said, "Where's father?" "He's on deck, dear," said a lady, kindly, as she drew her to her side. Instantly her face grew calm. "If father is on deck, all will be well," she exclaimed. So it is often that we are placed where the billows of life snite us, and the hope which has inspired us seems well nigh gone. But the Father, who is our pilot in life, is directing us still, and we need not faint nor falter if He is at the helm. It is a beautiful thought, one which should inspire and cheer every child of God in his onward course. "Fear not, I am with thee." "I will never leave thee or forsake thee."—Christian Intelligencer.

Brazil.

OUR WORK IN BRAZIL.

In Rio Janeiro, after years of toil and waiting, we are reaping

a blessed harvest, and the outlook is one of much promise. With a new missionary on the field, and a strong man for the pastorate of the church, our cause ought to make rapid progress in this metropolis of Brazil. Its population is now nearly 800,000 souls. The four evangelical denominations at work are all making excellent progress, and report large and increasing attendance on religious services.

In Sao Paulo, the second city in Brazil in population and in wealth, and the first probably in education and in progress, our work is at last beginning, and with a strong force at work in that center we may confidently look for great results by God's blessing. In the region around Campos, in the eastern part of Rio Janeiro State, our cause is greatly prospering. Five hundred Baptist believers are now found in that district, and are zealously evangelizing in the towns and villages around them. In North Brazil three great centers give forth the light to the regions about them. While sadly needing fellow-laborers for the vast fields of moral and spiritual desolation which surround them, yet our brethren at Bahia, Pernambuco and Para are valiantly struggling to give the knowledge of salvation to the darkened minds and hearts of that vast tropic world.

Far up the Amazon, Eric Nelson is going, carrying Bibles and tracts and preaching the Gospel as he journeys. Z. C. Taylor makes extensive journeys to the interior of Bahia State, and calls are continually coming to him to visit other distant towns and villages. Enzinger is sounding forth the doctrines of the Cross in the interior of Pernambuco State.

A BRIGHT DAY AHEAD.

We confidently look forward to great progress in our Brazilian work. Our churches are busily evangelizing and sowing the seeds of pure doctrine in the land. Missionaries and natives, working hand in hand, are reaping a blessed harvest and joyfully pressing forward to new fields and new labors. There is "much land to be possessed," but we believe that the day is surely coming when Jesus shall reign in all these regions of nature's beauty and man's sin and blindness. Meanwhile let us watch and labor on, praying God to thrust forth new laborers into the harvest and to save these multitudes who are perishing today. "The

King's business requireth haste."
—Rev. W. B. Bagby.

A LAND OF PROMISE.

Great things are in store for this Southern world. God has given it an immense territory, where multiplied millions of our race are destined to dwell. Its soil, rich in all the elements of animal and vegetable life, gives back quick and abundant reward to labor. Its climate, away from the coast-line, is salubrious, mild and invigorating. Its products are as varied as the needs of man, and its natural life prolific and vigorous. The multitudes of Europe are gathering to this land and in a few years 25,000,000 to 30,000,000 will make their dwelling place in this sunny clime.

STATE OF OHIO, CITY OF TOLEDO,
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

A. W. GLEASON,

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Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

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Sold by druggists, 75c.
Hall's Family Pills are the best.

When the Heart Is Affected

By rheumatism or any of the muscles near that organ, it is like tampering with an electric wire, for death may come at any moment. If life is worth it, do not hesitate, but get Dr. Drummond's Lightning Remedy. Send \$5.00 to the Drummond Medicine Co., New York, and they will send you two large bottles, enough for a month's treatment, by first express. It is not as quick as electricity, but will save your life if you take it in time.

Improved Service to the East via Southern Railway.

Beginning December 18th, the Southern Railway will shorten its schedule between Greenville, Miss., and all points East. Train No. 38 will be made a first-class passenger train and will leave Greenville at 4:40 p. m. instead of 3:20 p. m. This train makes close connection at Birmingham with through sleeper for Washington, Baltimore, Philadelphia and New York.

For further information, tickets, sleeper reservations, etc., call on any agent of the Southern Railway, or write to

C. E. JACKSON,
Traveling Passenger Agent,
No. 2019 First Ave., Birmingham, Ala.

GENERAL CONFERENCE M. E. CHURCH, DALLAS, TEXAS.

MAY 7-JUNE 7, 1902.

For the above the Queen & Crescent Route will sell round trip tickets at rate of one first-class fare for the round trip plus two dollars on May 3, 4 and 5, with limit June 9, with further privilege of extension to June 30 upon payment of fee of fifty cents.

Queen & Crescent Route is the short line from all points in the southeast to Dallas. Quickest possible time.

For detailed information, apply to
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DR. TICHENOR'S
ANTISEPTIC
FOR
WOUNDS, BURNS, BRUISES
SCALDS, COLIC, CRAMPS
HEADACHE & NEURALGIA

NEW ORLEANS, LA., March, '99.
There is no medicine on the market that comes nearer doing what is claimed for it than Dr. Tichenor's Antiseptic. It is the most wonderful remedy for Wounds, Burns, Bruises, etc., that we ever tried.—Catholic Monthly.

COLLEGE PARK, GA., May 16, '01.
I have found Dr. Tichenor's Antiseptic the best remedy for Cuts and Bruises I ever tried. It is pleasant and cooling, and heals without any inflammation or suppuration.—(Rev.) W. L. Stanton.
Sherrouse Med. Co., New Orleans, La.

SUMMER SCHOOL, KNOXVILLE, TENN. June 19-30, 1902.

For the above the Queen & Crescent Route will sell from all points on its lines to Knoxville, Tenn., and return, tickets at one fare for the round trip on June 16, 17, 18, 28, 29 and 30, and July 11, 12 and 13, with final limit August 15.

For detailed information, apply to any ticket agent, or to the undersigned.
GEO. H. SMITH, R. J. ANDERSON,
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HEADACHE CURE

IS NOW IN THE LEAD.

The following is a testimonial voluntarily furnished by Rev. T. J. Bailey, editor of THE BAPTIST:

"It affords me pleasure to certify that the above preparation is an unfailing cure for nervous or sick headache, especially when caused by a disordered stomach."

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TEMPERANCE.

BY W. H. RATTON.

Why I Quit Using Tobacco.

BY L. A. R., JR., A HIGH SCHOOL BOY.

I used tobacco in its various forms for nearly three years. I am now seventeen and having had some experience, I know that after one has contracted the habit, he finds much pleasure in it. Not saying anything of its vices I think that it is an enjoyable pastime, but since I have quit its use, I find many which are more enjoyable. For instance, I smoked against the will of my parents, and, although they knew I smoked, I was always shy and would not smoke open-handed before them. I sacrificed many girl friends for the weed.

I usually smoked on the car to pass away the time, and would smoke noons instead of eating a good, substantial lunch like a gentleman. I would always go with a party of boys around the corner and into the rear of a saloon where some of the boys would drink and we would smoke and tell vulgar stories, thinking we were smart.

One day, one of the "gang," as we called ourselves, took sick and in a few days died. This led to an investigation, and through the influence of our principal, the biology teacher secured from a certain medical school the lung of a cigarette fiend the students had for dissection. We were much impressed by the lecture and what we could see for ourselves.

The lung was black, nearly as black as coal, and the air chambers were filled up with a jelly-like substance which caused shortness of breath and finally death. The patient was said to have died of consumption. Consumption of what? Nothing more than bad smelling tobacco with rice paper on the outside. A light was on one end and a big fool on the other.

I have quit smoking and dropped the company of the few boys now remaining in the "gang" and am now in good standing and repute.

I will defy any one who says the tobacco habit cannot be broken without the aid of medicine. The only medicine I needed was a little good advice mixed with strong will power.—The Boy.

Barmaids and the Drink.

Scotland has instituted a point

of departure. The Glasgow magistrates, bent upon somehow remedying the increasing evils of drink in that great city, have at last determined upon reducing the attractions by which the intemperate citizens are beset. They have concluded, and by no means unreasonably, that the weaker sex have special claim for protection. As Everybody knows, one of the charms of the public-house exists in the more or less good looking barmaid. A vast number of young women earn their bread by too often risking their moral well-being. To this the Glasgow magistrates have decided to try and put a stop. They are only going to renew licenses upon the condition that barmaids are not employed, and this is to apply not only to the publican's bar but to refreshment saloons other than ordinary dining-rooms. We can hardly be surprised that this course is arousing the ire of the "trade." The brewers and other drink sellers will not readily sacrifice any kind of means which brings grist to their mill. But the public weal is at stake, and magistrates with any conscience are bound to exercise their authority in abolishing obvious forces of evil. We trust that the Glasgow Bench will receive the support of a healthy public opinion, and that their example will thereby prove powerful in the direction desired, and be largely copied in many another locality throughout the kingdom.—London Baptist.

The National Temperance Society has just received a gift of \$2,000 from Mr. Andrew Carnegie.

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

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MERIDIAN
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MOBILE
NEW ORLEANS

THROUGH PULLMAN SLEEPERS
Between
New Orleans and St. Louis,
Mobile and St. Louis,
Jacksonville and St. Louis.
Ask for tickets via M. & O.

8 Heaven Will be the Best of All.

Dedicated to Miss Camilla Henderson, Covington, Ky., died Dec. 25, 1900, aged 19 years. Loved ones had gathered at her bedside, Christmas Day, and the presents she had received were mentioned. She realized what heaven was and knowing that she would soon be there, said, "Heaven will be the best of all." In a little while she was there.

J. A. LEE. J. H. F.

1. Heav'n will be the best of all, For we'll meet our Saviour there,
2. Heav'n will be the best of all, Of our loved ones there, we think,
3. Heav'n will be the best of all, There we're free from guilt of sin;
4. Heav'n will be the best of all, Come, O come, His grace to test;

We shall hear His welcome call To that land so bright and fair,
And we know they can not fall When they at the fountain drink.
Hear His gentle, lov-ing call, By His grace we'll en-ter in.
Now He longs to take you all In to His e-ter-nal rest.

CHORUS.

Heav-en best of all, Best of all,..... the best of all;
Heav'n will be the best of all, Best of all, the best of all;

Yes, heav'n will be the best, the best of all, The best,.... the best of all.
will be the best of all, The best of all, the best of all.

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THE ABOVE SONG is from "LASTING HYMNS," the new hymn book. The book contains 246 songs by the best writers. The aim of the authors is to introduce the book. They will send to anybody the book for 25 cents, in muslin, 20 cents in manilla. No song book has received greater commendations. The good old and the best new hymns are in this book. Forty different song writers with their best hymns are in this book. You will be surprised and pleased. Address,

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Such a gathering of Staple and Fancy Dry Goods,
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Paper has never been seen in the city before.

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Merchants and Large Buyers Are Invited to Try Our Wholesale Dry Goods, Notion and Shoe Department

Where They Can Supply Their Wants at Prices Guaranteed to Be As Low As the Same Class Goods Can Be Bought in
New Orleans or St. Louis, and By Buying Here You Save Freights and Get Your Goods Much Quicker.

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JOHNSON-TAYLOR COMPANY,

201, 203, 205, 207 and 215 STATE STREET, JACKSON, MISSISSIPPI.

Personal.

—Rev. J. P. Henny, of Hazlehurst, called at our office last week, to our great pleasure.

—Queen Wilhelmina, of Holland, is said to be in a critical condition at Castle Leo, The Hague, and a slight hope is entertained of her recovery.

—Pastor J. A. Lee will begin a meeting at Wesson on the 18th inst. Rev. W. F. Yarborough will assist him, and we trust the Lord will be with them in great power.

—We have given the right of way to a full report of the Great Convention. We have a large accumulation of good matter that will appear as soon as we can find room.

—A great number of brethren called on us going and returning from the Convention. All looked well and seemed hopeful of their work. Hopefulness is a wonderful lubricant to life's machinery.

—We note that Rev. B. B. Wesson has begun the publication of a paper called "The Exposition of the Journal," at Memphis, Tenn. We welcome him into the Editorial Fraternity, if such a privilege be ours.

—Rev. Paul Price will begin a meeting with Rev. S. A. Winkler, of Tupelo, beginning next Sunday, 18th inst. His services might be secured for some other Mississippi meeting, by writing him at Farmer, Ky.

—We note with sadness the death of Mrs. C. L. Johnson, of our city, which occurred on the 12th inst. She was gently laid to rest in Greenwood cemetery on the 14th inst. She was a consistent member of the First Baptist Church. We extend sympathy to the sorrowing family in this hour of grief.

—We have ordered a large number of "The Pastor and Sunday School," by Dr. William E. Hatcher, of Richmond. This book will come from the press in a few days, and will go on our shelves at once. It will sell at 75 cents. Let your orders come right along.

—There will be a "Civil Service" examination in this city on May 28th, for postal clerks and mail carriers. This rare opportunity for young men and women presents itself, and a great number should apply for application blanks to Miss Mary Bell Crane, the Secretary of the Board of Examiners, this city, before 9 a. m. on the morning of May 28, 1902.

—Dr. B. M. Palmer, the venerable and noted Presbyterian divine of New Orleans, was struck by a street car and seriously hurt on the 5th inst. Dr. Palmer is 83 years old, and his injuries will go hard with him on account of his age. Dr. Palmer will be remembered by those who attended the Southern Baptist Convention in New Orleans last year.

—Paul Leicester Ford, the famous novelist, was shot and instantly killed by his brother, Malcolm Ford, in New York City, on May 8. The cause of the tragedy is said to be that Ford approached his brother for money, and being refused, shot him through the heart, and turning placed the weapon on his own heart killing himself instantly. Mr. Ford was the author of "Janice Meredith," "The Hon. Peter Sterling," "The Great K. & A. Train Robbery," "The True Geo. Washington," "The Many Sided Franklin," "Tattle Tales of Cupid." Mr. Ford was 37 years old and leaves a wife.

BLUMYER CHURCH BELLS.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Harris' Bus. College, Jackson, Mississippi, secures a greater per cent. of its students good positions, than any other business college. Why don't you take a course with them, and let them start you at \$50.00 or \$60.00 per month? They have had, during the past few months, thirty-two applications for bookkeepers and stenographers, that they could not supply; salary from \$40.00 to \$75.00 per month. Recently, twenty-one of their students secured good positions in ten days.

Program of Hillman College Commencement.

Sunday, May 25. 11 a. m., Commencement Sermon—Rev. I. P. Trotter, Hattiesburg, Miss. 8 p. m., Missionary Sermon—Rev. W. J. Williams, Hazlehurst, Miss.

Monday, May 26. 4 p. m., Annual Concert.

Tuesday, May 27. 4 p. m., Elocution Recital.

Wednesday, May 28. 10:30 a. m., Graduating Exercises.

The friends of the College are respectfully invited to be present.

Answer to Query of "Orthodox Corner."

Yes.

N. W. P. BACON.

Oxford, Miss., May 2, 1902.

Brethren and Sisters, send \$1, and I will send \$10 worth of gold rings to be worn and introduced. State size of rings you wear.

J. W. ROBERTS,
Pope, Tenn.

A Southern Writer Worth Watching.

It is not at all improbable that before many years have passed the South will be pointing proudly to a new writer in the field of fiction; a writer whose present work along another line gives promise of something of enduring interest if she turns to fiction when more mature—Helen Keller. This wonderful girl from Alabama, blind, and deprived of all sense of hearing, is putting so much poetic feeling, sentiment and deep thought, and is showing such marvelous descriptive power, in her story of her life now appearing in The Ladies' Home Journal, that one cannot help wondering what she would do if she were to try her hand at a romance. It is too early yet for her to think of it, as she is only twenty-one, and still in college; but it requires no stretch of the imagination to conceive of her as becoming one of the South's most famous authors by and by.

The Rev. Cyrus Townsend Brady tells a story of a little boy he knew on the frontier, who belonged to a family who had trained him to believe in the deep water form of baptism, and was experimenting with the household cat and a bucket of water. The animal evidently did not believe in immersion, for she resisted, bit and scratched, until finally the little boy, with his hands covered with scratches and with tears in his eyes, gave up the effort to effect the regeneration of the cat. "Dog gone you," he cried, "go and be an Episcopal cat if you want to."